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DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

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COMMUNICATIONS.

FOR THE REGISTER AND OBSERVER.

DIALOGUE BETWEEN A MINISTER AND A PARISHIONER, ON THE TRINITY.

BY J.... N....

DIALOGUE II.

Minister. Reflecting on our last conversation I find that some of my statements were vague, and probably incorrect; that some of the terms and phrases, which I employed, were indefinite and ambiguous, and that some of my concessions were very embarrassing to my theory, and gave you the vantage-ground. Nor can I deny that the manner, in which I managed the subject was so little luminous, that at the close of our discussion, the general subject exhibited to my view an aspect almost without form—almost without light. I know not that I ever realized greater confusion of thought or prostration of my mental energies. My way seemed to be hedged up; so, that to go forward, I found it difficult, if not impracticable. Thus circumstanced, and believing, as I did, that I had unadvisedly made you several concessions, which weakened my hands, I proposed to come immediately to the main subject, and attempt "to show that the one Jehovah or God exists in a Trinity; or, that the Father, the Son, and the Holy Spirit are so united, as to constitute the one God or Jehovah." Whether the Sacred Three may with propriety be called Persons, intelligent Beings, or Gods; or, whether infinite perfection may with propriety be ascribed to each, separately considered, I am not prepared to decide. The decision of the question however is not so essential to the trinitarian theory, I apprehend, as may have been supposed. I wish therefore, to avoid it in further discussing the subject before us, as far as may be practicable.

Parishioner. The candid and ingenuous manner, in which you have expressed yourself with respect to our last conversation, entitles you to my high esteem. Nor can I but regard it as a pledge to the candor and fairness, which I presume will, on your part, accompany our discussion. Should the same candor and fairness be wanting on my part, I will allow you to regard the deficiency as favorable to your cause, as it must be unfavorable to mine. But, although it will be my object to speak only the words of truth and soberness with good feelings, with the purest motives, and with all due courtesy; yet I must be allowed to use significant expressions, and such too, as will have an unfriendly aspect on your theory. Should I treat it as unworthy of belief, and endeavor to show, with plainness of speech, that it has no solid foundation either in reason or scripture, I pray you to construe nothing I may say into disrespect of your person. And should I in the course of our discussion avail myself of a selection of several passages from essays which I have heretofore given to the public in a printed form, you will not, I presume, object to it, as your eye, if my information be correct, has never met with any of my publications.

M. I trust, Sir, that neither of us, in endeavoring to discover important truth, in which we are so deeply interested, will permit himself to violate the sacred rules of Christian decorum and charity. As, to come to the knowledge of the truth, so far as may be practicable, is our mutual object, it is my hope that our minds, free from all undue prepossession, will be fully open to conviction, that they may be prepared to see, and disposed to cherish any sparks of truth, which may be struck out by the collision of our discrepant opinions. Nor shall I object to the use you may make either of words or sentences which you may heretofore have employed in defence of your theory. The proposition I am now to attempt to support is, "that the one Jehovah or God exists in a Trinity; or, that the Father, the Son, and the Holy Spirit are so united, as to constitute the one God or Jehovah.

P. You do not suppose, then, that either of the Three is, of himself, perfectly God.

M. This, I must admit, although the admission may seem to clash with some things I have heretofore said on the subject. If the Father, the Son, and the Holy Spirit so exist in a Trinity as to constitute the one Jehovah or God, it follows of course, that neither of the three is, of himself, the one Jehovah or God; but that they do really thus exist, is, I think, clearly taught in the Scriptures. The proof I shall now endeavor to produce. John, the beloved disciple of his Master, gives, as it appears to me, the most unequivocal and decisive testimony to the truth of the doctrine under consideration. "There are three that bear record in heaven, the Father, the Word and the Holy Spirit; and these three are one," 1 John v. 7. This testimony, of itself, is to my mind, satisfactory—decisive.

P. Decisive of what? that the Father the Word and the Holy Spirit are one God? This, the testimony does not say, nor, as I conceive, even intimate. You must be aware, Sir, I presume, that to express the word one, the neuter gender is employed in the original. This, it is hardly supposable would have been the fact, had it been the design of the writer, to convey the idea that the Three were one God. The attentive and unbiassed reader of the passage in its connexion, must, it seems to me, perceive that these heavenly witnesses are one in consent of testimony only; or that they all agree in bearing the same testimony; for it is of a record or testimony that John (if he wrote the passage) is speaking; so that we are to understand him as saying nothing more than that the Father, the Word, and the Holy Spirit bear testimony of Christ, as if they were but one witness, so perfectly do they agree and harmonize in bearing witness of him. The correctness of this construction is, I am persuaded, confirmed by the fact, that all those texts of scripture, in which two or more persons are said to be one, are evidently to be interpreted of their being one in consent, or harmony or affection; this, it seems to me, is the most natural, and indeed the only consistent construction that can be given to the passage. To say that three intelligent Existences, who distinctly or separately bear record, or give testimony in support of a certain fact, or truth, are but one God, or intelligent Existence, has, to my view, too much the appearance of an impossibility, to gain my assent. How can these things be?

M. I pretend not to say how they can be. The subject is too deep to be fathomed by a human line—too mysterious to be explained or even to be understood by human intellect. I do not pretend to understand the subject. I give my assent to its truth, not because it recommends itself to the pride of reason; but because it is a doctrine of Revelation.

P. Do you mean to say, Sir, that three distinct Intelligences, who are three distinct Witnesses, are one God?

M. If the Scriptures teach this doctrine, I am bound to believe it, however strange, or however impossible it may seem to the dictates of vain and erring reason.

P. Undoubtedly. But suppose it to be a fact that neither the apostle John, nor any other of the apostles of Jesus Christ ever wrote the passage under consideration, should you give your assent to it as a revealed truth?

M. Certainly I should not; for I freely acknowledge, that it seems to be not only above reason, but contrary to reason.

P. A candid acknowledgement, which, if not retracted, will lead you I believe to a renunciation of the doctrine in question, for the passage under consideration is, in all reasonable probability, an interpolation, or spurious.

M. I am sensible, Sir, that its genuineness has been disputed; but that it is spurious, I am not prepared to admit. My belief is, that it was written by the pen of inspiration, and, as such, to be received. But as I am not deeply versed in the controversy on this subject, I ought not, perhaps, to express a confident belief that the passage is genuine. If reasonable evidence in favor of its being spurious exists, it is my wish to be made acquainted with it.

P. What you would admit to be reasonable evidence, I have yet to learn. Permit me then to ask, whether, if the passage were written by the pen of inspiration, it is not in the highest degree probable, that we should find it in the earliest Greek manuscript now extant!

M. Granted. Is it possible, however, admitting the passage to be genuine, that through the carelessness of transcribers, or otherwise, it might be overlooked, and so left out of the sacred canon.

P. But suppose that it is to be found in no Greek manuscript, but of modern date. Would not this circumstance amount almost, or quite, to proof positive that the passage is spurious?

M. I think it would. But is it true that the passage is not to be found in any ancient Greek manuscript?

P. From my own knowledge, I cannot say that it is true. But if I may believe the report of those, who have most thoroughly investigated the subject, as well Trinitarians as Unitarians, I must believe that the passage is not to be found in any ancient Greek manuscript whatever. Is this, Sir, to be accounted for, but on the supposition that the passage is an interpolation or spurious?

M. If your statement be correct, it furnishes no inconsiderable evidence against its authenticity. But without impeaching your veracity, I cannot but doubt the correctness of your statement.

P. Would you doubt it, Sir, if Trinitarians of unquestionable veracity, who have made the most thorough researches into the subject, were to say that no evidence is to be found that the passage is genuine?

M. I should, indeed, regard such an assertion as possessing much weight.

P. Such an assertion, or what is equivalent to it, is to be found in "the Eclectic Review," a learned periodical conducted by avowed Trinitarians, who say, "we are unspeakably ashamed, that any modern divines should have contended for retaining a passage so indisputably spurious." This evidence, Sir, that the passage is no part of canonical scripture, ought, it seems to me, to be considered as satisfactorily conclusive. But should further evidence be required to satisfy your mind in relation to the subject, it may be added, that, during the warm and violent Arian controversy in the fourth century, the passage, under consideration, was never employed by Trinitarians in support of the triune theory. But what good reason can be assigned for this omission, but the fact that the passage was not then to be found in any copy of the New Testament. Satisfied that this is the only good reason that can be assigned, I cannot but believe that the passage is "unquestionably spurious." In saying this, however, I would not be understood as rejecting the first clause of the passage. "There are Three that bear record." But the remaining part, I do think, is worthy of no credit, as scriptural authority.

M. But if the passage is to be regarded as unquestionably spurious, how will you account for its finding a place in the sacred Canon?

P. A detailed answer to your question would require much time, but to little or no good effect. Several facts might indeed be stated, and several conjectures might be made in reference to the subject. But as they would not be favorable to the authenticity of the passage; and as they might open the door for needless and unavailing discussion, it may be best to waive them. My object has been to show that the passage is spurious, and not to ascertain who was its author, or how it obtained the place, which it now so unworthily occupies. If I have accomplished my object, and to your satisfaction, you will not contend for the passage as possessing any weight or authority.

M. Never, till now, was I aware that so much could be said to invalidate its authenticity. Much had I depended on it as a support to my theory. Nor am I now fully satisfied that it is spurious. Yet, as it appears in so "questionable a shape," and as you will allow to it no weight or authority, I will not insist on retaining it. But if this passage is to be rejected as spurious, you will not, I presume, thus reject the declaration of Christ:—"I and my Father are one." John x. 30.

P. Certainly not. Yet I think it ought not to be admitted as evidence in support of the doctrine of the Trinity. Nor can I think that you place much dependence on it as affording such evidence.

M. But I do regard it as affording very strong evidence in support of that doctrine.

P. In what sense do you suppose that the Son of God is one with his Father?

M. I suppose that he is so one with his Father, that he, with the Father, constitutes the one God.

P. But if this be true, must not your Trinity be reduced to a Duality. If the Father and the Son be the one God, the Holy Spirit, it seems, is not essential to the Trinity. If the one God consists of two, he does not surely consist of three Persons.

M. That is indeed true. But when I said that the Son is so one with the Father, as to be the one God, I did not mean to be understood as excluding the Holy Spirit, who is to be included in the union.

P. But did Christ include the Holy Spirit, as a distinct person, in the supposed union? There is certainly no intimation of this, when he said—I and my Father are one. Nor did he ever intimate that such a triple, or three fold union existed. If, then, according to his own faithful testimony, he and his Father are one, are we not bound to believe the testimony? But do you not call its truth in question, when you say that the one God consists of the Father, the Son, and the Holy Spirit?

M. Although Christ did not expressly include the Holy Spirit in the union, yet I must suppose that the Holy Spirit was, virtually, included, as, otherwise, the doctrine of the Trinity cannot be easily supported.

P. Your supposition, Sir, I must regard as merely gratuitous—as wholly groundless. I suppose that Christ, in his declaration,—"I and my Father are one," had no reference to the Holy Spirit as a distinct person; nor do I suppose that he intended to be understood as saying that he and his Father were one Being or God. Nor do I suppose that his declaration will admit of such a construction.

M. But my supposition is, I presume, as well, and, indeed, much better founded, than yours. But suppositions, it must be admitted, are not proof. Whether Christ by his declaration intended to include the Holy Spirit, I will not peremptorily say; but that he intended to convey the idea that he and his Father, without excluding the Holy Spirit are one God, is my firm belief.

P. And do you believe, also, that Paul and Apollos were one being or man?

M. A strange question! You do not expect, I presume, a serious answer. My answer must be "expressive silence."

P. If Sir, I have offended you, the offence was not designed. But the question, I do think, very pertinent to our subject. Were not Paul and Apollos one? If we may believe the declaration of Paul himself, this must have been the fact. "I," says that eminent apostle, "have planted and Apollos watered. Now he that planteth and he that watereth are one." Do you believe this declaration to be true? If so, why do you not believe that they are one being or man?

M. Because the Greek word translated one is of the neuter gender, and of course is not equivalent to the word man; and because it is self-evident that two men cannot be one man.

P. Your reasons are very obvious, and equally satisfactory. But do they not apply in full force to the declaration of Christ, "I and my Father are one." Here the Greek word translated one is of the neuter gender. Nor is it equivalent either to the word Father or Son. Is it not, then, "self evident," that the Father and his Son cannot be one and the same being? You will readily admit that a man and his wife "are one flesh"—and that all Christians "are one in Christ Jesus." Nor will you deny, I presume, the efficacy of Christ's prayer when he thus prayed to his Father for believers, or Christians—"that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us—that they may be one, even as we are one." Were I to ask you, Sir, whether you believe that a man and his wife are one person, or being; or whether all Christians are one person, being, or man, you might regard the question as impertinent. But you will permit me to ask whether you believe that all Christians are one, even as Christ is one with the Father?

M. I cannot believe that they are one in so perfect a sense, as Christ and his Father are one.

P. But are they not one in the same sense, although not in the same degree.

M. This, I think cannot be denied.

P. In what sense, then, I would ask, are Christians one?

M. They are one in affection, design, and pursuit.

P. But is not this precisely the sense, in which Christ is one with the Father? How, then, can Christ and his Father be one Being or God. This, I conceive, to be as impossible, as it is that a man and his wife should be literally, one body, or that two or more men should be, literally, one man. Did not Christ pray to his Father—give thanks to his Father—love his Father? And did not the Father love the Son—and impart to him knowledge, wisdom, and power,—raise him from the dead and give him a name, or dignity above every other name or dignity of created beings? Can you possibly reconcile these things with the supposition that Christ, the Son of God, is the same Being, or God, with his Father? Can mutual love exist with one being, or individual? Does one being, or individual pray to himself, or impart to himself knowledge, wisdom, power &c? How can these things be?

M. I know not how they can be. The mystery is too great, too profound, too inextricable for clear and satisfactory solution.

P. So I should think. Why then do you create a mystery where no mystery exists, but of your own creation? Our Savior has said nothing respecting his union with his Father, which is either mysterious or even difficult to be understood. He has taught us that he is one with the Father, as Christians are one among themselves, as they are one with himself, and one with the Father. But this is, most obviously, a moral union, a union consisting in mutual affection. Holy affection is the bond that unites. But who does not clearly understand the nature of this oneness or union? Did Christ ever say, or even intimate that a union of a different character—a union mysterious, inexplicable and unintelligible, existed between himself and his Father? I am persuaded, Sir, that none but a negative answer can be reasonably given. But did such a mysterious union really exist; no one, I should think, can understandingly believe it. A doctrine which has little or no connexion with the understanding faculty, has, it seems to me, little or no claim to our belief.

M. If you will not allow the union now under consideration to be mysterious and inexplicable; a further discussion of the subject would probably be fruitless. I shall, therefore, attempt no reply to your last remarks. I will only say, that notwithstanding they seem to be pertinent, ingenious and plausible, yet that they do not convince me that my theory is untenable. I have, however, further to urge in its defence the important fact, that the Father, the Son, and the Holy Spirit apply to each other the personal pronoun, I, Thou, and He, and to themselves together, the plurals, We, Us, and Our." Does not this fact show that the one Jehovah exists in a Trinity?

P. The "facts" may satisfy your mind, Sir, that the one Jehovah exists in a Trinity, as it seems to have satisfied the minds of many learned Theologians and Theological Professors. But why the supposed fact, on supposition it were a real fact, should be considered as furnishing conclusive evidence, or even any evidence at all, of the truth of the triune doctrine, I have not the capacity to discern. Admitting the supposed fact to be true, yet it seems to me to have no very favorable aspect on the doctrine of the Trinity. But it is not to be admitted, and of this I can, I believe, convince you.

M. Should you bring conviction to my mind that my statement is not correct, you will convince me, of course, that it does not furnish an argument in support of my theory.

P. Let me ask then—does the Father ever apply the personal pronoun *I* either to the Son, or the Holy Spirit? does the Son ever apply that pronoun either to the Father, or the Holy Spirit? or does the Holy Spirit ever make the application of it either to the Father, or the Son? Does either the Father or the Son ever apply the pronoun *thou* to the Holy Spirit? or does the Holy Spirit, considered as a person distinct from the Father, ever apply either of the pronouns, to the Father, the Son, or to himself? Does the Son ever apply the plural pronouns, *We, Us, Our*, to the Father, to Himself, and to the Holy Spirit connectedly? Or does the Holy Spirit ever, in like manner, make the application? I do not hesitate to say that none but a negative answer is to be given. And I will add, that it is, at least, very doubtful whether the Father ever applies the plural pronouns to himself, his Son, and his Spirit, collectively considered. If you can show, Sir, that I have not spoken the words of truth and soberness, I wish you to do it. But if you cannot, you must I think, regard the argument from the use of the personal pronouns, in support of your theory, as I do, destitute of weight, and even of plausibility.

M. If, Sir, you have indeed spoken the words of truth and soberness, I have been under a strange, and, I fear, inexcusable mistake in reference to the application of the personal pronouns, according to my statement. I knew not, till now, that such an application of them was questioned. Nor am I prepared to say that such an application of them is not made. I must, however, confess that I begin seriously to doubt it. At present I am not able to show that your denial is not well founded. I must, therefore, ask for time and opportunity to examine the subject. Meanwhile I will allow that my statement was an assumption, that requires proof. I, however, still believe the doctrine of the Trinity to be true. I believe so because, in the Scriptures, "the original Hebrew name, by which the Supreme Being is most commonly called, is plural (Elohim, Gods.)"

FOR THE REGISTER AND OBSERVER.

PUBLIC WORSHIP,—No. II.

In the former number, the utility and the consequent obligations of encouraging by all the means in our power the institutions of public worship and instruction were briefly argued, both from scripture and the nature God has given us; and those arguments I believe will produce a temporary conviction at least in the mind of every one, who pays them the serious attention the subject demands. From the infirmity of human nature however, we need "line upon line and precept upon precept," a single argument, though clear and strong, is not generally sufficient to secure all the practical effects of important truth. I shall therefore endeavor to strengthen the conclusion, at which we have already arrived, by some additional considerations. In respect to public instruction, which is one great object of religious assemblies, we have already adverted to the commission of our Savior to his Apostles, "Go ye into all the world, and preach the gospel to every creature;" and made the obvious remark, that this commission could never have been executed in any other way, than that of collecting assemblies, in which hundreds, if not thousands, might be addressed at the same time. Still it may perhaps be said that this argument, while it proves the necessity of public assemblies in the first promulgation of the gospel, is inconclusive in application to the present times. Christianity, once known and acknowledged, may be supposed sufficient in itself to secure its own perpetuity. The christian parent, it may be said, will teach his children, and those children will communicate the divine lessons they received to the succeeding generation; and, beside all this, christian neighbors will converse one with another, and endeavor to convince the unbelieving of those eternal truths, which ought to be dear to their own hearts. Such indeed should be the disposition of parents and neighbors; and, if this were universal, the necessity of public assemblies would be in some measure superseded, though the desire of them would, as I believe, be increased. But alas, how few of those, who are entitled to the name of christian parents, are faithful in communicating even to their children all they know and feel on the subject of religion! and how small a part of these few are in the habit of conversing with their neighbors, on the vital principles of Christianity. Were the voice of public worship and instruction to be heard no more, religion might still be cherished in some families, and perhaps in many hearts. There would doubtless be a twilight after the sun had set; but the universal experience of mankind should lead us to expect that the children would be more ignorant and indevout than their parents; many of the second generation would be deists, and the third or fourth generation would be atheists in feeling and practice, if not in speculation; the evening twilight, which soon terminates in all the darkness of night, would very imperfectly represent the rapidity of such a moral decline. It was intended that Christian countries should be continually improving, to the end of time, in knowledge, piety, virtue and happiness; but such are the downward tendencies of this evil world, that we need the combined influence of public and domestic instruction to save us from degeneracy. From past ages we ought to learn a most impressive lesson. It was the remissness of real christians, which left open a door for the enemies of christianity to introduce those corruptions of the dark ages, which are still the bane of many countries professing the name of Jesus, and which in other countries led to the triumphs and the lasting dominion of Mohammed. How well then may we apply to ourselves the admonition, "Let him that thinketh he standeth take heed lest he fall!" and again, "Strengthen the things which remain, which are ready to perish."

As to the other object of religious assemblies, viz: that of cultivating the devout and benevolent feelings by means of public worship, or in other words by the habitual contemplation of the divine character, the observations made above are still more conclusive. That real christians will pray in secret is not indeed to be questioned. That their devotions in the closet sometimes rise to a higher degree of fervor, than they ever feel in the public assembly, may perhaps be true; but, on the other hand it is true, that they often borrow fire from the public altar to carry into their private abodes; and, where the former becomes extinct, the latter does not long survive. It may be doubted, whether the history of the world affords an instance, in which any evidence could be discovered that domestic worship was generally maintained in a community where it was not kept alive by the influence of public worship. To recur to the figure above, the fires of the domestic altars will burn more and more dimly, and expire one after another, till the last is extinct. Such has been the course of things in times past, and such we have reason to believe it will continue, till human nature shall be essentially changed, or the natural connexion between cause and effect shall be dissolved by the great Author of nature, whom we are called to adore. Let every one therefore, who makes the least pretension to philanthropy; let every one who is at all concerned for his posterity; let every one who is not regardless of his own safety and comfort for the few years he may have to pass on earth, cherish our public institutions of religion as the last hope. Let him strengthen and defend them, as the citadel which cannot fall without burying him and every thing dear to him in its ruins.

S. W.

FOR THE REGISTER AND OBSERVER.

PASTORAL VISITING.—No. IV.

By the brief suggestions which have now been offered to those who are in the habit of complaining that their minister does not visit them enough, let it not be supposed for a moment that it is our object to claim for the clergy any license for remissness or neglect of duty. All that we ask is, that they may not be exposed to unmerited and unjust reproach. Let them not be pained with the thought that they have engaged in the discharge of duties, which will only expose them to ungenerous and unkind animadversion. If you would have your minister useful, if you would make him happy, if you would truly lighten his cares; then, take not up an idle report against him, nor give it currency in the community. In your estimation of his character as a christian minister, regard him in the performance of the whole routine of his pastoral duties and do not place too much stress upon a single point of duty. Do not expect from him services that are, from the very nature of the case, entirely incompatible with each other. Let not the taunt be verified, that the Pastor of an Independent church is of all men most dependent.

In conclusion of these remarks, I would direct the attention of my readers to a few extracts from that excellent sermon on the Consideration of christian ministers, delivered about a year since by Rev. Mr Greenwood at Rev. Mr May's ordination.

"I would ask, of christian congregrations, that they would forbear to require excellence on all points of those who are over them in the Lord; and that they would keep in mind that in the person of one individual, they cannot have excellence in every exercise of a complicated office." "There are some individuals, but they are very few, who are so richly endowed that they are able to attain excellence in many separate departments. A more limited ability is the common ordination; and it is neither right nor wise to complain of the allotment, or to remain blind to its purposes." "I repeat it, I would have no favor extended to the idleness, the inattention, the dullness of one who holds the responsible station of a Christian minister; his whole soul and his whole life must be devoted to his calling, to his people. But let him not be expected to do more than it is in his nature to do. And it should be understood, that while uneasy and unreasonable requisitions will be most unlikely to quicken the diligence of the minister and will most probably operate to bring him into some conformity with the querulousness and narrowness which he beholds all around him: a more considerate and generous estimation and treatment of him and his labors, will excite all the generous susceptibilities within him and oblige him by the highest of all obligations, those of strong and grateful feeling, to strain his endeavors after excellence, and do his utmost to supply his deficiencies and increase his usefulness.

FOR THE REGISTER AND OBSERVER.

THOUGHTS IN RELATION TO THE BIBLE.

From my childhood to the present day I have regarded the Bible as containing the revelations of God to men, and of inestimable value. My opinions at the present time as to particular parts of the scriptures, and the light in which they should be regarded, are in some respects different from what they were at an earlier period of my life; but the value of the Bible as a book has not been diminished. The scriptures contain all the information on which my hopes are built relating to the pardoning love of God, and happiness beyond the grave. It is not my wish to depreciate that volume in the view of others, but if possible to excite for it a more enlightened and discriminating love, esteem and reverence.

The bible has come down to us as a single book called "the word of God"—"the oracles of God," or "the volume of inspiration," and by many an equal sacredness or importance seems to be attached to the several portions of the volume. As the Messiah said in another case, we may say in this—"But from the beginning it was not so." What we call the Bible was formed of a collection of ancient manuscripts written by different men at different periods of time, and which had long been held in high estimation either by the Jews or by Christians. This book, called the Bible, is in two grand divisions—one of which is called the Old Testament, the other the New Testament. Each of these two divisions is subdivided into many smaller books or portions. Of these subdivisions or portions, the Old Testament contains thirty-nine—the manuscripts of prophets and other eminent men from the time of Moses to the the time of Malachi. Most of the different portions of the New Testament appear to have been written by one or another of the apostles of Christ. One portion however is ascribed to Mark, and two to Luke, who were evangelists but not apostles.

"Every good gift and every perfect gift is from above, and cometh down from the Father of lights." Yet there is a diversity in the gifts of God whether natural or supernatural. Some are more valuable and essential to our happiness than others. It is perhaps not so easy as some have imagined in all cases to distinguish the natural from the supernatural; but this distinction would appear of less importance than it now does, if we were duly in the habit of regarding all our *good gifts* as from the hand of God. How many Christians have thought and implicitly said, that the Bible is a far more valuable gift than human reason. Yet a moment's due reflection might convince them, that were it not for human reason the Bible would be of as little value to men as it is to beasts. The two gifts are equally from God as their source, and are both given for the good of man.

To an intelligent and candid mind, it must appear desirable to obtain correct views relating to inspiration and revelation,—and to what extent, or in what sense, these words are applicable to the various portions of the Bible. It is very possible and even probable, that incorrect views have been the occasion of much perplexity to believers in the Bible,—and also of much of the reproach which has been uttered against it by unbelievers.

INSPIRATION.

The word inspiration is employed to denote several distinct ideas; but in each it may denote a good gift. Inhaling or drawing air into the lungs, in breathing, is inspiration; and probably the primary meaning of the word. Inhaling or drawing truth into our hearts would be inspiration in a figurative sense of the word corresponding with its primary or natural sense. But inspiration does not always denote an action of the inspired agent; it as often denotes the action of another operating on him. Of a powerful orator it is sometimes said that he inspires his hearers with exalted ideas, with flaming zeal, or ardent desires. So we may say that God inspires men with important ideas, with love to the truth, and with zeal in doing good. We also speak of his inspiring his prophets and apostles with supernatural

REVELATIONS.

To reveal is to make known something which had before been unknown to the person or persons to whom the revelation is made. A thing which had been kept secret to a particular time is called a mystery in the scriptures; to make known what had been thus kept secret is called revelation. So when prophets have been enabled by the spirit of God to foretell future events, this was revelation, and in the highest sense perhaps of inspiration. Jesus Christ revealed many important truths relating to the new covenant or gospel dispensation. He emphatically brought life and immortality to light, gave assurance of a judgement to come, and a subsequent retribution according to the deeds done in the body.

The scriptures contain many important revelations; but to attach the idea of revelation or inspiration to every thing found in the scriptures—including the flagrant revilings and manifest falsehoods uttered by ungodly men, is in my opinion a direct method for degrading the whole book. It might be very important that the evangelists should exhibit in connexion or contrast what was said by the Messiah, and what was said of him, or to him by the scribes, the pharisees and the chief priest. As he had the spirit of God not by measure, we may regard

what he said as the word or words of God; but surely we should not thus dignify the slanderous accusations of his enemies.

I have not a doubt that so far as God deemed it necessary, the writers of the scriptures were inspired in the supernatural sense of the word; but how far he deemed this necessary, I think he has not informed us. I cannot doubt that Moses and the prophets, in foretelling events, and in pronouncing divine requirements and prohibitions, wrote as they were moved by the Holy Spirit; but that they needed or possessed the same inspiration in recording facts of which they were eye witnesses, of facts which they obtained by the credible testimony of others, is not to me very obvious, either from their own testimony or the testimony of others. If Moses wrote the book of Genesis, as is generally supposed, it must, as it seems to me, have been by supernatural inspiration that he recorded the Antediluvian events, which we find in that book. That he was endowed with supernatural powers is to me unquestionable, and as often as God saw it to be necessary. Of several of the books of the Old Testament it may be said that it is a matter of mere conjecture who wrote them, or whether they were written by any prophet. The book of Job is on many accounts valuable; nor can we reasonably wonder that it found a place among the sacred books of the Jews; but no one can suppose that Job or his friend spoke by inspiration, unless it can be supposed that they were inspired to reproach and contradict one another. The book of Esther contains a very important portion of history in relation to the chosen people; and perhaps as worthy of preservation as any thing contained in the books of their Kings, or the Chronicles of the nation. But the truth of any portion of history does not depend on the question whether it was written by a man supernaturally endued,—nor does the importance of the facts recorded depend on that question.

In regard to the books of the New Testament, it may be that Christians in general have been under some mistakes in regard to the kind or degree of inspiration which was granted to the several writers; still the writings may be justly entitled to more respect than they have generally received from good people. I would not willingly utter a word to depreciate the value of any one of these books in the minds of Christians; but I may perhaps hereafter make some remarks on the preface to Luke's Gospel in the hope that the book will be treated with a more enlightened respect than it has commonly received.

FOR THE REGISTER AND OBSERVER.

THE PATRIOT'S HOPE FOR THIS NATION.

NO. I.

I was somewhat startled a short time ago, at reading a resolution recorded in the Christian Register, and offered at a public meeting that "Sunday Schools are the patriot's hope for this nation." The righteousness that exalteth a nation must be the patriot's hope, or rather the Christian's and the wise man's hope. The aggregate virtue, or moral power of any people is the only enduring, and progressive, and unconquerable power,—all that can secure from corruption within or assault from without; and no truly enlightened man can believe that external prosperity, or the whole efficacy of the physical sciences in their practical applications to the creation of wealth, and the multiplication of comforts and luxuries for human gratification, can of themselves sustain the dignity, or form the felicity and strength of social man. To all these something better, something immutable and indestructible, something eternal and beyond the present life must be added, so that the animal power and all its means and enjoyments shall be in absolute subjection to the principles of intelligence, justice, love and religion. It would be no matter of complacency to any true economist who should include human happiness in his elements of society, to anticipate the gains that art and mechanic facility might multiply for the common stock of enjoyment, which is the inheritance of the earth to all its dwellers, if he could not presume that with new accommodations and multiplied interchanges of outward benefits, better principles, more generous services and sympathies, and more liberal and spiritual ideas would be augmented, and circulated and acknowledged among men. That all things work together for good, is the theory of the rational optimist, and for the purification and elevation of human society he knows that direct means—forethought, prevention and provision must be employed by intelligent agents—themselves not carried blindly along the current of events, but watching the signs of the times, and making use in their efforts of such resistances and appliances as suit the tendencies of society every where.

The sabbath day—"the best of all the seven" in its holy uses, is the proper season, when the best influences upon the human mind and general society can be infused into them—Law and public opinion command that the business of life shall pause on that day, but the faculties of man do not pause in their action, their craving, and their capability of being employed. The accustomed excitement, and its supply of earthly and necessary aliment are then indeed refused by custom to the exciteable and rational being, so that he stands in need of that instruction and occupation of mind which are seed-sowing to his better nature, corrective to the evil of his habits, and satisfying to the wants of his heart. This sabbath day is a blessed occasion, and we trust to its opportunities, its public services, its leisure, and its hallowed associations as among the best means to build up the inner man in wisdom and holiness, and of consequence, the aggregate of society in moral strength and beauty. Still we do not believe that the instruction of a single day in the seven, either of the pulpit or the Sunday school, is the only or the chief instruction of a moral character that men or children require—it is good as far as it goes. Vast numbers of persons who constantly frequent the church, and literally support its ministers, are *institutionists*, who regard the public service, and those that perform it professionally in their outward appearances only, and are themselves mere subjects of reflected and conventional Christianity, only under general and secondary influences of the religion, such as custom and decorum come in aid of. The true, enlightened Christian for the most part is the man educated to be such—educated by his own inquiries, meditations, and reading, or by the sundry disciplines of domestic culture, religious association, and the superadded public institutions. We do not say that the minister and the public instruction have not reclaimed many a sinner, enlighted many a benighted soul, and turned many careless, inconsiderate minds to the things which belonged to their peace;—but we do believe that when a whole people are to be made partakers of the heavenly gift, there are three especial means by which the common mass of society are to be furnished to every good work, and taught of the truth as it lies at the foundation of virtue—these means are the domestic influence, the direct and daily instruction afforded by the school or its substitute, and the public instructions of the Sabbath.

In the preface to a very old Assembly's Catechism we read the following passages, and they serve to show the importance formerly attached to domestic culture. "A family is the seminary of church and state. If children be not well-principled all miscarrieth. A fault in the first concoction is not mended in the second. There is making or marring in early discipline. How successfully would the work of God go on if we would all join in our several places to promote it. Especially women would be careful to cherish religion in their children and dependents, because they have early and frequent opportunities to instruct them; and this is the principal service they can do to God and the world, being exempted from more public works. Doubtless many an excellent magistrate has been sent into the commonwealth, and many a faithful pastor into the church, and many a saint to heaven through the happy preparation of a holy education, perhaps by a woman who thought herself useless and unserviceable to the church.

"Would parents begin betimes and faithfully initiate their children in the duties and doctrines of Christianity, then the ministers of religion would not be called to make amends for their negligence, even to teach their children principles which should be taught long before. Nor would they preach to many miserable ignorant souls that are not prepared by education to understand them. We would entreat all Christian families to take more pains in this necessary work, a work as needful to them who would be wise to salvation, as the elements and rules of any art or science are to him who would teach the one or practice the other. Let him who would instruct and edify others first inform himself. Let heads of families understand the grounds of religion, and they will better understand every thing else. The commandment of the Lord is pure, enlightening the eyes. Well indoctrinated in the bible, he who receives its truths sincerely will read other books more understandingly; will hear discourses of religion and morality with deeper concern and greater profit; and will more judiciously confer with others upon all that is contained in the word of God—in short he will more firmly hold, more perfectly exhibit, and more successfully impart the principles which form the perfect man in Christ Jesus."

At the present time many persons appear to think that the Sunday School almost supersedes any private instruction of children in religion. But it never can exclude the necessity and the obligation of this panretal office. Moses said to the Hebrew people "Lay up these my words in your heart and in your soul—And ye shall teach them to your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down and when thou risest up." And to the first commandment with promise, "Honor thy father and mother," was attached a national blessing—"*thy days*"—thy power as a people—"shall be long in the land." This *honor* must have been demanded for the parent who fulfilled the obligations laid upon him, and not for him whose negligence or idolatry was to perpetuate curses to "the third and fourth generation." If the view that has been briefly taken of the parental duty in this matter, be derived from nature and the word of God; and if the authority which enforces it be truly the scriptures, then the neglecting or performing it must be of importance paramount to all supplementary means for enlightening the young; and the patriot must look first to the native roof and the natural counsel for the promise of what the next age shall be rather than to the Sunday school.

FOR THE REGISTER AND OBSERVER.

HORSE-MURDER.

If some of the owners of horses in our city knew the cruel treatment which their horses often suffer on the week-days, but more particularly on the Sabbath, they would look to it. Let any one on the Lord's Day take his station on one of the streets which lead over the neck, or in any place where there is much passing, within six or eight miles of the city. Let him witness the abuse which hired horses suffer from young bucks and indeed from some thoughtless men of respectable standing in society, and unless he is dead to the finer sensibilities of human nature, he cannot refrain from pity for the mute animals and indignation against their drivers. Seldom do I see a vehicle on the Sabbath in which the horse is not urged nearly if not entirely to the extent of his speed, although covered with wet and foam. No regard is paid to the day or to the feelings and rights of those who wish to spend it in peace. Still less to the miseries which that noble animal whose neck is clothed with thunder and who rejoiceth in his strength is doomed to suffer from the hands of man; of man who glories in being created in the image of his Maker, and who yet is oftentimes a greater brute than the animal he drives.

A few sabbaths since, as the society in one of the neighboring towns was dismissed, I saw two young men apparently with hired horses from Boston riding to their goal to have a race. They disregarded the danger to which they subjected men, women and children, at such a moment, by no means small, while they were thus amusing themselves at the expense of the horse-owners and of the miseries of their beasts. I was informed that such proceedings on the Sabbath were by no means unprecedented in that place.

Not less worthy of notice is that exceedingly barbarous cruelty with which horses are treated sometimes on some of our rail-roads. There is frequent, exceedingly frequent racing with vehicles on the highways, at times too when the heat is almost insupportable. That such cruelty is permitted in this Christian land, and that it should so increase as it seems to have done within a few years, should awaken the attention of every man who has any regard for the prevention of misery. The remedy lies with those who ride. But it lies also with the owners and keepers of livery stables. Let those who have the keeping and letting of horses consider whether they might not enter into a combination to prevent cruelty. They would check the abuse of the Sabbath. They would prevent the misery in a great measure which their beasts suffer. They would not be imposed upon as they oftentimes are. They would save a great amount of property by prolonging the lives and services of their noble animals. They will show that they are not destitute of the feelings of humanity. They will do a truly christian act and prevent that abuse which in a few months leads to what I can call by no better name than lingering horse-murder. If any one of them sees this article I hope he will reflect upon it and, if he can, interest his fellow men in it also. For a merciful man is merciful to his beast.

AUGUSTIN.

CHRISTIAN REGISTER.

BOSTON, AUGUST 8, 1835.

ROMANISM.

We have spoken of some of the errors, (as they appear to us) on the part of Protestants, in the treatment of Catholics; of things which seem calculated rather to excite the resentment of Catholics, than to awaken any needful alarm in Protestants; of things tending more to increase and perpetuate mutual hostility, than to produce any salutary reform. We come now to a more comprehensive subject, one which ought no longer to rest in obscure surmises and suspicions, or to be settled by slight presumptions and bold assertions; but one which claims a dispassionate view of all the testimony and circumstances pertaining to it: We mean the danger to be apprehended from Catholics and the Catholic religion to our civil and religious liberties. This is a matter which ought to be well understood, for it is very momentous; and if there is one tithe of the peril to our free institutions, from the Catholic faith, which is alleged to exist, it ought to be thoroughly exposed and guarded against. Our eloquent clergymen and writers in religious journals should not be suffered to stand alone, and sound the alarm; our statesmen, the most profound, stern, courageous of them all, such as are always ready to arm themselves in defence of the constitution, should rally to the rescue.

We suppose that we cannot quote an authority of more weight respecting the dangers to be apprehended from Romanism in this country, than the authority of Dr Beecher. In many of his political views respecting the increase of foreign population among us, we fully concur; we would go as far to check that increase as he or any one else would propose to go; and we would go farther than he gives any proofs that he is inclined to go, to reduce within very narrow limits if not wholly to preclude, the naturalization of foreigners, so far as it regards suffrage and the holding of civil offices, from this time forth and forever; and that we would do, not because a large majority of them are Catholics, but because they are foreigners, ignorant, for the most part, of the nature of our institutions, and not likely ever to become much enlightened concerning them.

But let us hear what Dr Beecher says of the danger to be apprehended from the Catholics. We quote somewhat largely, because it is our object to embrace the main points which he and his fellow workers propose to establish.

"I have no fear of the Catholics, considered simply as a religious denomination, and unallied to the church and state establishments of the European governments hostile to republican institutions.

Let the Catholics mingle with us as Americans, and come with their children under the full action of our common schools and republican institutions, and the various powers of assimilation, and we are prepared cheerfully to abide the consequences. If in these circumstances the Protestant religion cannot stand before the Catholic, let it go down, and we will sound no alarm, and ask no aid, and make no complaint. It is no ecclesiastical quarrel to which we would call the attention of the American nation.

Nor would I consent that the civil and religious rights of the Catholics should be abridged or violated. As naturalized citizens, to all that we enjoy we bid them welcome, and would have their property and rights protected with the same impartiality and efficacy that the property and rights of every other denomination are protected.

* * * * * *

"We are opposed to any attempt to cast odium upon Catholics of the present generation for any maxims, doctrines or practices of past ages, *which are now by the competent authority of the Pope or a general council disavowed.* But for all the political bearings of their unchangeable and infallible creed, and for all the deeds of persecution and blood, JUSTIFIED BY THEIR PRINCIPLES and *perpetuated by Catholic powers, and not disavowed by his holiness or by a council,* THE CATHOLIC CHURCH IS ACCOUNTABLE, whatever may be the personal opinion of particular individuals or particular departments of that great community."

* * * * * *

"It is to the political claims and character of the Catholic religion, and its church and state alliance with the political and ecclesiastical governments of Europe hostile to liberty, and the tendency upon our republican institutions of flooding the nation suddenly with emigrants of this description, on whom for many years European influence may be exerted with such ease, and certainty, and power, that we call the attention of the people of this nation. Did the Catholics regard themselves only as one of many denominations of Christians, entitled only to equal rights and privileges, there would be no such cause for apprehension while they peaceably sustained themselves by their own arguments and well doing. But if Catholics are taught to believe that their Church is the only church of Christ, out of whose inclosure none can be saved;—that none may read the Bible but by permission of the priesthood, and no one be permitted to understand it and worship God according to the dictates of his own conscience,—that heresy is a capital offence not to be tolerated, but punished by the civil power with disfranchisement, death and confiscation of goods,—that the pope and the councils of the church are infallible, and her rights of ecclesiastical jurisdiction universal, and as far as possible and expedient may be of right, and ought to be as a matter of duty, enforced by the civil power,—that to the pope belongs the right of interference with the political concerns of nations, enforced by his authority over the consciences of Catholics, and his power to corroborate or cancel their oath of allegiance, and to sway them to obedience or insurrection by the power of life or death eternal: if such, I say, are the maxims *avowed by her pontiffs, sanctioned by her councils, stereotyped on her ancient records, advocated by her most approved authors, illustrated in all ages by her history, and still* UNREPEALED, and still *acted upon* in the armed prohibition of free inquiry and religious liberty, and the punishment of heresy wherever her power remains unbroken: if these things are so, is it invidious and is it superfluous to call the attention of the nation to the bearing of such a denomination upon our civil and religious institutions and equal rights? It is the *right of* SELF-PRESERVATION, and the denial of it is TREASON OR THE INFATUATION OF FOLLY."

At present we can only state the points involved in these extracts, and present them in their naked character as they appear to us to be expressed or implied. How far we may agree with the writer or may feel obliged to differ from him, and for what reasons, are matters which we are compelled to postpone.

In the first place Dr Beecher does not fear the Catholics merely as a religious denomination, upon the same footing as other denominations in the United States. As a politician he would, we infer, under the circumstances named, not only tolerate them, but place them on grounds of equality with other denominations.

In the next place he would maintain for them all the civil and religious rights which the constitution and laws of the land now extend to them.

In the third place he would not hold them accountable for past maxims, doctrines and practises, which have been disavowed by the highest authority in their church.

In the fourth place he would hold them accountable for the political bearings of their infallible creed, and for all the cruelty and iniquity of their church, justified by their principles, and not disavowed by the highest authority in their church.

It is then, in the fifth place, to the political claims and character of the Catholic religion that he would call the attention of the people of this nation.—In connection with this proposition, he introduces a long train of particulars expressed hypothetically, but doubtless intended to pass for affirmations and unquestioned facts. They claim very serious consideration. We are far from wishing to avoid such a consideration of them. We wish these hypotheses or facts to be thoroughly examined, and to know the whole amount of danger; and to this end we shall, in its place, give what little time and strength we have for the business, to such an examination of them. There is not a single ground for alarm, suggested by Dr Beecher and by the author of the Foreign Conspiracy against the Liberties of the United States, which does not affect us in the same way as it does those who are foremost in exposing the popish plot. Having therefore a common interest with them in the work and the benefit of their knowledge as laid before the public, we shall follow in their track, and not deviate from it unless they appear to us to be wandering out of the way.

TRIAL OF DR. BEECHER.

The New York Observer of last week contains a report of Dr Wilson's rejoinder. We advert to it merely for the sake of quoting a few sentences. The following passage shows how little Dr Beecher's ingenious argument upon human ability affected the views of his prosecutor.

We have been told by Dr Beecher that the English language was at its perfection in the days of King James, when our version of the scriptures was made: cannot we then use the same terms that were used then, so that it may be evident that we mean the same thing? Till Dr Beecher shall have proved that "utterly disabled" means full ability—that "a corrupted nature" means a nature neither holy nor unholy—that "dead in sin" and "wholly defiled in all the faculties and parts of soul and body" means that there is nothing wrong but the will—that "utterly indisposed" means plenary powers; I must dissent from his exposition, for we are the poles apart. Or rather, there is an impassable gulf betwwen us, not, I hope, that great gulf which separated the rich man and Lazarus; but there is a gulf over which no explanation hitherto given has succeeded in throwing a bridge, and which nothing can fill up, so that Dr B. and I can come and shake hands over it, but *Recantation.*

Again, after citing a passage from Dr Beecher's Sermon on Dependence and Free Agency, it seems that Dr Wilson is unenlightened still, and that all the logic and illustration and eloquence of the former have been wasted on the prosecutor, whom Dr B. had determined to convince of his own soundness in the faith.

Now, after all this, I never yet have been able to learn what he means by natural ability. In other places he speaks about bones and sinews; in others of understanding, memory, and other faculties of the mind. I therefore frankly confess that I do not know what Dr Beecher does mean by natural ability.

In Dr Wilson's perplexity on this supject we heartily sympathise, as it must be perceived by those who read our remarks last week on Dr Beecher's defence.

OUTRAGES IN MISSISSIPPI.

The accounts which we have received from this State of the infliction of capital punishment on more than a score of persons (in one case wholly vindictive, and in others under pretence of public safety, the supreme law), without the intervention of legal tribunals, furnish the most alarming examples that have yet come to our knowledge, of reckless contempt of liberty with order, as intended to be secured by a government of laws.

The execution of the gamblers at Vicksburg, allowing that they were among the most hardened and abandoned wretches that lived, was a summary act of revenge for which no circumstances can be pleaded as an apology. The utmost stretch of justifiable power, after securing the persons of the culprits, would have been to keep them in safe confinement until the laws could have their perfect work. In the other cases, namely, the hanging of whites and blacks as instigators of an insurrection of the slaves, or accomplices in the plan, is wholly unjustifiable upon the plea set up of necessity or public safety. The same end might have been attained by confining the captives, without adding the consummation of a warfare peculiar to barbarians—that of torture and death.

We may well tremble for the public safety, if a government of laws is thus to become a dead letter, and to be superseded by individuals abandoning themselves to the frenzy of unbridled passion, beyond the reach of reason's warning voice, or the remonstrances of conscience—or by self-constituted tribunals under the dominion of the same infatuation and madness.

If the time has come when sympathy with lawless destroyers of life or of the dwellings of the living, is so prevalent as to disarm justice and defy the laws, welcome we say to the despotism of one tyrant, rather than be subjected to the despotic sway of a capricious mob, of blind, headlong, inexorable anarchy.

But though we thus speak, we hope for better things. There are indeed discordant elements in our civil and social condition; but they may possibly yet be made to mingle kindly. The raging fire and terrific blaze of unruly passion may subside, and give place to the mild lustre and genial warmth of reason, of moral truth and Christian love. Such is our prayer. O that it may not be turned into mockery by new outbreakings of fanatical rage, on the part of self-styled reformers, or avengers of their own and of the people's wrongs.

GAMBLERS.

Some of the good citizens of New Orleans (which city of late seems to be roused by a sense of disgrace from having so long not only tolerated but countenanced those creatures of prey who decoy and devour the unwary) have held meetings for the adoption of measures to prevent "the influx of certain suspicious characters from Vicksburg, Natches-under-the-Hill, and other places from which they have been dislodged."

We do not wish these creatures to be shot or hung. We wish them no ill but such as shall issue in their own good and that of society. They should be marked and watched, and should be allowed to have no resting place till either voluntarily or by compulsion they relinquish their heartless, diabolical vice, and adopt some honest occupation.

AMERICAN UNITARIAN ASSOCIATION.

TO THE EDITOR OF THE CHRISTIAN REGISTER.

Sir, I have heard something of the office of a general Secretary or Agent belonging to the American Unitarian Association; but I know little of the objects of this officer's labors. Will your have the goodness to inform me, and others who at this distance are as ignorant as myself? What are his prescribed duties?—and is he devoted to merely sectarian ends, or does he, with enlarged views and catholic feelings, exert himself for the general interests of christian morality and piety?

Respectfully yours,

A LIBERAL CHRISTIAN.

Albany, N. Y.

In furnishing our correspondent with a reply, we cannot do better than transcribe the following paragraph of a Circular, issued at the time of the establishment of the office of General Secretary, and signed by Henry Ware Jr., William Sullivan, and Joseph Story, a committee of the A. U. A.

"The state of the times, and the demand of the public mind for religious instruction, seem to render it the duty of the friends of free inquiry and wholesome religious influences, to exert themselves more strenuously than ever in behalf of enlightened views of Christian faith. The American Unitarian Association, desiring to discharge something of this duty, has proposed to appoint and support some individual, whose known character and standing shall insure confidence and respect, whose office it shall be to act as the representative of the Association before the public, to superintend its publications, to conduct its correspondence, to answer the calls which are made from every part of the country for information, advice, and assistance, to visit all portions of the land for the purpose of ascertaining their religious condition and wants, of preaching the truth, encouraging societies for worship, and opening means of communication and fellowship. There is reason to believe that such a messenger would be extensively useful in correcting error, removing misapprehension and prejudice, repressing infidelity, uniting and confirming believers, and erecting permanent religious establishments in places where they do not now exist. It is especially thought that he may do good in the great field of the West,—a region, the importance of whose moral condition to the future welfare of the nation, cannot be too highly estimated; in which it has been ascertained that there are not far from two millions of persons unconected with any religious denomination, and where, consequently, there must be opportunity to gather many congregations. Having these objects in view, the project in question is not to be regarded merely as a movement in favor of our own denomination; but as the discharge of a solemn duty, which, as Christians and patriots, we owe to those portions of our country which are less blessed than we are with Christian institutions."

SOUTH CAROLINA COLLEGE.

In several of the last numbers of the "Charleston Observer," much has been said of this Institution, seated at Columbia. For ten years past it has been rather the temple of skepticism and infidelity, than that of literature and science, and its students have dwindled to a small number, not exceeding thirty. The Rev. Dr Capers was sometime since elected a Professor in the College, and performs the religious services. But the remedy is inadequate; the other Professors are aliens to the Christian faith, and the corruption is represented to be too extensive to be materially affected by the slight administering of antiseptics.

We feel confident the time will soon come when the government of that seminary will be persuaded of the truth of what is becoming more and more felt and practically acknowledged throughout the Christian world, (and of what has been felt and acknowledged in one of their neighbor-states), namely, that the only substantial basis for high intellectual culture is religion. Morality without religion is but a name, a fiction. It cannot exist without religion, among numbers, whatever insulated examples of it may be produced. The supposition that it can, is contrary to all observation and experience.

BROWN UNIVERSITY.

We see by the Providence Journal, that much good will has been shown to that seminary of late on the part of the citizens of the State and graduates of the institution. The University is represented to be in a flourishing condition.

The number of pupils admitted into the several classes, since the last Commencement, is sixty-one; and the whole number connected with the Institution exceeds one hundred and fifty. During the past year, Manning Hall, a beautiful Doric edifice embracing a Library and Chapel, has been completed; and preparations are in progress to remove the books from their old to their new abode. More than twenty thousand dollars of the fund proposed to be raised for the increase of the Library, &c. have been subscribed, and more than $17,500 of said sum has been paid and safely invested.

The following statement respecting the delicacy of so large a number of young men in matters of conscience, is very encouraging in regard to their future influence upon society; provided their conscientiousness shall extend with equal firmness (such as shall almost look martyrdom in the face, with unblenching eyes) to all the duties and relations of life.

The class which is about to leave College consists of twenty-four young gentlemen. Of this number, however, only three it is expected, will participate in the exercises of Commencement. The remainder of the class entertaining conscientious scruples respecting "the system of college honors," have signified their intention to abide the consequences of declining them. As according to the laws of the institution no student can be considered a candidate for the first degree unless he have performed every exercise which may have been assigned him; it is apprehended that these young gentlemen will leave the college without its customary and accredited honors.

The deficiencies of speakers on the part of the graduating class, says the Journal, will be supplied in part by candidates for the second degree.

BRADFORD'S HISTORY OF MASSACHUSETTS. From 1620 to 1820.

On the first appearance of this work we expressed a favorable opinion of it, after such examination as we were able to give it; and we are happy to add the following testimony of a correspondent, whom we know not only to be competent to estimate its merits, but whose opinion is entitled to high respect.

A Work with the above mentioned title has recently been published in a Volume of 480 pages. The most interesting events during this period of our history are delineated with conciseness and perspicuity. It is evidently a work which would be a very valuable addition to the Library of any private gentleman, or any public institution. The remarks and reflections of the author upon the various occurrences which he has related are highly worthy of the attention of all persons, who feel an interest in the welfare and prosperity of our country. No one, we think, can peruse them without receiving much pleasure and satisfaction.

Mr Bradford was an original member of the Massachusetts Historical Society, and an Honorary member of the Historical Society of New York. He is now the President of the Pilgrim Society, and was for several years the Secretary of the Commonwealth of Massachusetts. He has had peculiar advantages therefore for preparing the work, and has executed it in a very successful manner. It is sincerely hoped that the patronage of a reading community will abundantly reward him for his labor.

J. A.

CHRISTIAN EXAMINER FOR JULY.

When this number of the Examiner first appeared we spoke of two articles contained in it, the subjects of which particularly attracted our attention, namely the "Unitarian Belief," and "War indefensible on Christian Principles." But besides these there is a goodly variety of articles, which well repay the reader's attention.

The examination of the Ecclesiastical History of Eusebius, particularly with a view to ascertain the degree of credit due to him as an historian, is learned and discriminating. The writer defends Eusebius against the sweeping accusations which have been brought against him, both as it regards his use of the traditions and previous documents, and his details of contemporary events; and while he vindicates him against the charges of concealment and fraud, he acknowledges the defects, the credulity and weaknesses which are mingled with his faithful narrations.

"Divine agency in the material universe" is the subject of an article suggested by Whewell's Bridgewater Treatise. It is an Essay exposing in a striking manner the abuse and vague use of the term "Laws of Nature"; to counteract which, the Reviewer places in a strong light the doctrine of the constant agency of the Creator in sustaining his works. We copy a short passage, which may excite in some minds thoughts which had not occurred to them before.

The only known agent is mind; and what mortal man has ever set his eyes upon the mind of man? It is most philosophically and certainly true, that the active beings who enliven the land with business, the active beings who have crowded the great world with its eventful history, were never by earthly vision seen. It is the spirit-moved matter which alone is perceptible, and not the spirit itself. Human agents are therefore as invisible as the Divinity. They are both indicated to be present by the actions proceeding from impulses. If the moving of the human limbs convince us that there is an unseen soul present and controlling them, so all the mighty movements and regular changes of creation should likewise convince us, that they as directly proceed from the energies of creation's unseen God. It is education and habit that make us slow to believe. Could we forget the use of language, so that the convenient term, *laws of nature*, would vanish out of the mind; could we moreover forget that we had been accustomed from earliest infancy to the ordinary revolutions and processes of matter; or could we be placed at once with adult faculties in the midst of this visible scene of things, we should most undoubtedly realize that there is a mighty, inviaible power moving, sustaining, and controlling all that should meet our wandering eyes.

The Review of Milner's Life and Southey's Memoir of Watts, shows the writer's familiar acquaintance with those works, and with the subject of them. It is a useful and entertaining article; and in regard to the long agitated point of the changes which took place in Watts's theological views, the author of the Review manifests great candor and impartiality.

The next article is a Review of Tait's Essay on the Moral Constitution and History of Man. After giving an outline of the Essay, the leading theory of which is that "society has a growth analogous to that of the individual," and that religion by it, moral power is effecting and will continue to effect this growth, the writer proceeds with able and expansive views of his own, to point out defects in the existing state of society. Without expecting or wishing mankind to be brought to one level in outward circumstances, he mediates with a friendly hand between the favored and the depressed, and shows that the only healing virtue applicable to the ills of society is Christian Morality, the great law of benevolence.

Of Mr Dewey's Sermons, which are reviewed, and justly as well as strongly commended, we have spoken already in our journal.

Among the "Notices" of books Dr Parker's Sermons are mentioned with deserved praise. The present edition we have understood is nearly all sold. We shall not be satisfied till these Sermons, which prove the author to have been "remarkable for careful observation, just thought, and the habit of a wise moral and spiritual discrimination," are printed in a cheap form and obtain a wide circulation.

NEWSPAPERS.

The Christian Intelligencer, a Universalist paper, at Gardiner, Me., which had been edited for some time with much ability by Rev. W. A. Drew, after being discontinued for a few weeks, has been revived. It is now edited by Rev. N. C. Fletcher.

Mr Drew, the former editor of the Intelligencer, has commenced the publication of the "Gospel Banner" at Augusta, Me., assisted by two other clergymen of his denomination.

STAMMERING.

We have always supposed that in a great majority of cases this defect might be cured by the exertions of parents and teachers, in the case of children, and that adults in whom it seems confirmed, might do much for their own improvement, by persevering effort. But adults seldom succeed by personal exertion alone, and their impediment is the occasion of far more embarrassment to their friends and acquaintance than to themselves. We have at different times heard of teachers who professed to cure stammering, and were pleased to see the following testimony of success in this way, from the Editor of the Watchman.

"When it was first announced in this city that Mr W. D. King was about to open a school for the cure of stammering, we confess we had but little faith in the project. In justice to Mr K. and for the benefit of those who may be so unfortunate as to be afflicted with this embarrassing impediment of speech, we deem it our duty to state that an apprentice, in our employ, whose case was considered almost hopeless, and who, at times, could not articulate a syllable, has during the last three months attended Mr King's school, and by the perseverance of his teacher and his own application to the instruction given him, become almost entirely free from this afflicting hindrance of the use of his tongue."

THE LATE MRS. PARKMAN.

We are authorised to state, that, agreeably to the directions of Mrs Sarah Parkman, widow of the late Samuel Parkman Esq., Five Hundred Dollars have been paid into the Treasury of the "Massachusetts Congregational Charitable Society"; Five Hundred to the "Evangelical Missionary Society in Massachusetts"; and the same sum to the "Boston Female Asylum," of which she was from its first institution a Directress.

AMERICAN UNITARIAN ASSOCIATION.

The Rev. Charles Briggs, who was chosen General Secretary to the A. U. A. at its last annual meeting, has accepted the appointment and entered upon the duties of his office. This intelligence will be gratifying, we doubt not, to all liberal Christians who are acquainted with Mr Briggs and understand the nature of the services he is called to perform. We trust he will have the ready sympathy and cooperation of every one who values the incorrupt gospel and desires its prevalence.

It appears from an advertisement inserted in this week's Register, that Mr Leonard C. Bowles has been appointed Publisher to the Association, and that applications for Tracts are in future to be made to him at his bookstore, No. 147 Washington street. The General Secretary's Office will be kept, for the present, in the same building.

NEW PUBLICATIONS.

Life of Jehudi Ashmun, late Colonial Agent in Liberia with an Appendix, containing Extracts from his Journal and other writings; with a brief sketch of the life of the Rev. Lott Cary. By Ralph Randolph Gurley. 1835.

Whatever may be the fate of this book at the present moment, the time will come when some part of the narration will be recurred to with admiration, not inferior to that which is excited by the history of the most distinguished colonists of this western world. Those who, like ourselves, have not traced the history of African Colonization step by step, but have perused only a portion of it in fragments, at various and somewhat distant times, will, when they read this volume, find that great men and heroes, great in civil polity and jurisprudence, and in military genius, and prompt and heroic in action, under countless emergencies, are not confined to educated statesmen and warriors; that inborn talents by the force of circumstances and high moral and religious principle, display a kind of power altogether unforeseen, alien from the habits, and apparently incompatible with the vocation of its possessor.

To say nothing of Mr Ashmun's earlier history; from August 1822, when he first stood on African ground, at Cape Montserado, to March 1828 when he was compelled to leave that land of his extremest labors, trials and sufferings, the record of his life affords a continual testimony of energy and skill and prudence in affairs, in health and in disease, in defence against enemies without, and against suspicious or treacherous foes, who should have been his friends, within, and the distrust excited in the board of managers at home—which has few parallels. All this however he survived, and in less than three years after his agency commenced, till its close, he stood uninterruptedly "like a father in the midst of his children," and was the life and soul of the colony in all its discouragements and distresses.

When he commenced his agency at the colony he was but 28 years of age, an early period of life to become sole law-giver, judge, supreme in military command, with none to share his responsibility and almost without an adviser.

But we cannot now go into the details of this most interesting biography. We barely add, that, with the biographical part of the volume, is interwoven a history of the Colonization Society and the Colony, which contains the prominent facts; and we know not of any source to which one can repair for the knowledge which is here to be found, without being obliged to travel through a voluminous collection of documents.

Four years in Great Britain. 1831—1835. By Calvin Colton. In two volumes. New-York: Harper & Brothers, 1835. [Sold by Russell Odiorne & Co.]

We have read these volumes with a good deal of pleasure. On some things which are of little consequence, or of which Americans generally know about as much as they can learn from description, the author is unnecessarily prolix and minute; but on others of which less is known, his minuteness is praiseworthy and useful.

There is not much of the vivacity derived from anecdote and conversations, which open to us the characters of individuals or classes; the author's mind affects rather speculations from facts and results, and from these we learn much that is valuable, or that it is gratifying to know. We regard Mr Colton's work as an important accession to the class of books to which it belongs, and shall hereafter extract from it some curious and interesting portions.

INTELLIGENCE.

DOMESTIC.

AMERICAN INSTITUTE OF INSTRUCTION.

The sixth annual meeting of the Institute will be held at the Representatives' Hall, in Boston, on Thursday, the 20th of Aug. at 9 o'clock, A. M., and the session will continue until the 25th.

The Introductory Address will be delivered on the 20th, at 11 o'clock, by Rev. William H. Furness, of Philadelphia.

In the course of the session the following lectures may be expected:

On Thursday, in the afternoon, from Mr H. S. McKean of Cambridge, Mass. on 'the Ends a Teacher should have in view in the Moral and Intellectual Discipline of Children;" and from E. Washburn Esq. of Worcester, Mass. on "the influence of Teachers in forming their pupils for the duties of citizens;"

On Friday, from Mr Hermann Bokum, of Cambridge, Mass., on the State and Prospects of Education among the German Population of this country; from A. L. Peirson, M. D. of Salem, Mass., on "the Physical Evils most important to be guarded against in Education;" from S. G. Howe, M. D. of Boston, on "the Processes used in the education of the Blind, as offering suggestions for teaching those who have light;" from Mr Roswell Park, of George's Island, Mass. on "Religious Education;"

On Saturday, from Rev. R. W. Emerson, of Concord, Mass. on "the best mode of inspiring a correct taste in English Literature;" from Mr Jarvis Gregory of Andover, Mass. on "the importance of an acquaintance with the Philosophy of Mind to an Instructer;" from Mr H. W. Carter, of Boston, on "the means of forming the habit of attention in children;" from S. Willard, of Cambridge, Mass., on "the importance and means of forming a taste in English Composition;"

On Monday, from Rev. T. B. Fox, of Newburyport, Mass. on "the Meaning and Objects of Education;" from Prof. B. F. Farnsworth, of Providence, R. I., on "the Selection and Adaptation of Studies to be pursued in common Schools and higher Seminaries;" from Mr Theodore Dwight, of New York, on "the Management of a Common School;" from Mr R. C. Waterston, of Boston, on "the importance of giving a right Moral Direction in the Earliest Stages of Education;" and from Mr J. Blanchard, of Andover, Mass. on "the means of cultivating the social affections among pupils."

On Tuesday, from the Rev. S. Nott jr. of Wareham, Mass. on "a proper Education for an Agricultural Population;" from Prof. W. R. Johnson, of Philadelphia, Penn, on "Schools of Arts;" from Mr H. R. Cleveland, of Boston, on "the Study of Mythology;" from Prof. A. Crosby, of Dartmouth College, Hanover, N. H., on "the Study of the Classics;" and from Mr Charles Picot, of Philadelphia, Penn., on "a method of teaching French and other modern Languages."

A communication will also be read upon "the Prussian system of Schools, with reference to the applicability of parts of it to the Schools in the United States."

In the evenings or at such other times as may be ordered, the following subjects may be discussed;

"The necessity and most practicable means of the Professional Education of Teachers," on Thursday; "What can be done to remedy the evils arising from a multiplicity of text books, in the same District or Town," on Friday; "The best modes of teaching the art of Reading," or "The modes of teaching Penmanship," on Saturday; "what modes of punishment in schools are suited to produce the best moral effect?" on Monday; "Is the course now usually pursued in country schools the best suited to the wants of those educated in them?" on Tuesday.

The above arrangement is provisory, subject to be changed by the orders of the Institute, or for the convenience of the lecturers.

For the Committee of Arrangements.
GEORGE B. EMERSON.

Boston, Aug. 1, 1835.

Tickets for the course may be had of the Treasurer of the Institute, at the Institute's Room, at CARTER, HENDEE & Co's. corner of School and Washington streets.

Editors interested in the cause of education, throughout the country, are requested to publish the notice above.

A stated meeting of the Board of Directors of the Institute will be held at the Institute's Room on the afternoon of Wednesday the 19th, at 4 o'clock.

Union College.—The Commencement of Union College, Schenectady, took place on the 23 inst. The degree of A. B. was conferred on eighty-eight members of the graduating class. The honorary degree of A. B. was conferred on Wm. Beldon, Jr. of Brooklyn, N. Y., and that of A. M. on Amos W. Brown, Adam Crounce, Lyman Cobb, and Caleb Tichends. The same degree was conferred on twenty of the Alumni of the College. The degree of D. D. was conferred on the Rev. John Breckenridge; that of LL. D. on Roger B. Taney, of Washington City, and Abraham Van Vechten, of Albany.

Rutgers College.—The annual commencement at Rutgers College, New Brunswick, took place on the 15th inst. Graduates 24.—The degree of D. D. was conferred upon Rev. John McJimsey; of LL. D. on Theodore Strong, and T Romeyn Beck, and that of M. D. on John S. Conger, of New York. An address was delivered before the Philoclean and Perthesophian Societies by David P. Brown, Esq.

Brown University.—Phi Beta Kappa.—The Anniversary Oration before the Rhode-Island Alpha of the Phi Beta Kappa Society, will be pronounced, on the afternoon of Commencement day, by the Rev Professor Caswell, of Brown University; and the Poem, by the Rev. Professor Knowles, of the Theological Institution, at Newton, Mass.

Federal Adelphi.—John H. Weeden Esq. of Pawtucket, it is expected, will pronounce the Anniversary Oration before this society, on the day succeeding the next annual Commencement.

Theological Seminary, Andover.—The Anniversary of this Seminary will be on the First Wednesday in September. The exercises of the Rhetorical Society will be attended on the preceding day.

Newton Theological Institution.—The Anniversary of the Newton Theological Institution will occur on Wednesday, the 19th of August. It is expected that, on this occasion, one of the English delegates, the Rev. F. A. Cox, LL. D. will deliver an address. The public exercises of the day will be in the Baptist Meeting-house near the Institution, commencing at half past 9 o'clock, A. M.

Pilgrim Society.—The Hon Peleg Sprague has accepted an invitation to deliver an address before the Pilgrim Society, at Plymouth, on the 22d of December next.

Bible Society.—The undersigned, in behalf of the Massachusetts Bible Society, acknowledges the receipt of FIVE HUNDRED DOLLARS from an unknown friend, by the hands of Rev. S. K. Lothrop.

The donor having left the appropriation of the above sum to the discretion of Mr. Lothrop, he has directed one half to be applied to the publication of an edition of the New Testament, for the use of the blind, and the other half to the ordinary purposes of the society.

HENRY EDWARDS, Treasurer.

The far West.—We learn from a paragraph in the St Louis Republican of the 18th ult that Mr Campbell, of that city, returned to St Louis, on the previous Wednesday, from a trading excursion to the Rocky mountains. He had been absent upwards of three months, and in that period made a journey out and home, of about two thousand miles. Mr Campbell passed through the territories of numerous tribes of Indians, but was not molested by any of them. He represents that the traders and trappers of that country have been generally successful during the past winter. The only outrage of which he had heard, was a rumour which he heard among the Snake Indians, that a party of Indians of an adjoining tribe had murdered two of the trappers belonging to the New England expedition under Capt. Wyeth.

The U. S. Dragoons, under Col. Dodge, were at the Grand Pawnee village, and were in excellent health. They had formed an advantageous treaty with the Pawnees, and were shortly to proceed to the Aurickaree village—a nation particularly hostile to our people—for the purpose of holding a council with them.

Mr Campbell had made a visit to this last named tribe, who received him hospitably, and informed him of the expected visit of the Dragoons, to whom they were preparing to give a friendly reception. He represents the tribe to number about 1000 warriors, with upwards of 400 lodges, which were situated about four days travel from Col Dodge's encampment, at the Pawnee village.—*Baltimore Patriot.*

Mineralogical Survey.—Professor Rodgers has commenced his survey of the Mineral resources of Virginia.—He has been upon the Pamunkey—and reports most favorably of the Marl Beds and the deposits of rich Green Sand which he discovered on the banks of that river. This Green Sand is just beginning to attract the notice of our Agriculturists. It is found on the James River, in the neighborhood of City Point—in the State of New Jersey—and as Mr Featherstonhaugh reports to Congress, on the banks of the Red River in Arkansas.

Professor Rodgers has just set out for the Valley of Virginia, for the pupose of inspecting the Anthracite Coal of that region of the State.—There are indications that it extends from the border of Pennsylvania to the Roanoke River.

We anticipate many valuable discoveries from the Scientific tour of Mr Rodgers.—We know of no gentleman who is better qualified for the important office he has undertaken.—*Richmond Whig.*

SCHOOL LIBRARY.

To Instructors of the Primary and High Schools.

The Author of American Popular Lessons offers to instructors a series of *reading* books, designed for the use of Schools. These books are intended not merely to teach *reading* for reading's sake, but to suggest an *intelligent* method of instruction in preference to one merely mechanical. They attempt to communicate something of the knowledge of nature, to instil the principles of a right conduct from the earliest age, to furnish elements of true history, and to form a just literary taste. The books are,

1. Primary Lessons, or First Book; designed to teach the first elements of reading and orthography in a natural and rational manner.
2. Introduction to Popular Lessons.
3. American Popular Lessons.
4. Sequel to Popular Lessons.
5. Primary Dictionary.
6. Tales from American History.
7. Poetry for Schools.
8. Grecian History.
9. English History.

The Introduction to Popular Lessons, is especially intended for the younger classes of learners. Its lessons are exceedingly plain, and systematically designed to please and inform children. It is illustrated by numerous cuts. This book is approved by the Public School Society of New-York, and is used in their Schools.

American Popular Lessons is consecutive with the Introduction, and carries forward the learner to a further knowledge of the elements of morality, the manners of men, and the habits of animals. American Popular Lessons has been extensively used for many years, in town and country.

Primary Dictionary, contains four thousand words in common use. It is intended to teach to *think* as well as to spell, and has been proved to be as useful as any in the collection.

Sequel to Popular Lessons, is a first book of history. It regards history as a great lesson of morality, and constantly suggests the distinction between right and wrong.

Tales from American History, form Nos. 9, 10, 11, of Harpers' Boy's and Girl's Library: the several volumes form an entire series, and may be used separately and singly, or in succession. No 9 embraces the important history of Maritime Discovery, and the Life of Columbus. This work is strongly recommended by the best judges of elementary books.

Poetry for Schools, is a series of Lessons on Poetry and Prose, fit for reading and declamation, and also comprising a brief system of rhetoric, and examples of English literature, from the age of Elizabeth to the American Poets.

Grecian History, is the history of Greece, from a remote antiquity to the present time, and includes notices of the arts, laws and institutions of the Greeks, together with the Geography of Greece; it is illustrated by Maps and Engravings.

English History, resembles the Grecian in its arrangement and execution, and attempts, in perspicuous details, to show the benefits of civilization and public virtue.

These Books invite the examination of teachers. They have been approved by the best scholars in the country. Without increasing its labor or expense they greatly extend the common plan of education. They are printed in the most convenient forms, and are cheap, and of a durable fabric. The writer has in view other works of the same character, which will carry on the object of the books above mentioned.

Messrs Munroe and Co. 134 Washington Street, are agents for the sale of these books.

FOREIGN.

English Papers have been received to June 26, containing also the latest dates from France.

In both these countries enlistments were going on with activity for the Spanish service, and the preparation in France, seems to have assumed more of the form of a direct intervention, through the agency of ministers.

England.—It is generally believed that the Courts of Russia, Prussia and Austria, have positively declared against any intervention of the other Powers, in the affairs of Spain, in whatsoever manner such intervention may take place.

William Cobbett, M. P. for Oldham, died at his farm in Surrey on the 18th of June.

The corporation reform bill was still under discussion in the House of Commons.

*** The Treasurer of the American Unitarian Association acknowledges the receipt of Thirty Dollars, through the Secretary, Rev. Charles Briggs, from Joshua Clapp Esq., of Leicester, Mass., to constitute him a life member of the Association.

CHRISTIAN REGISTER.

This number of the Register completes a year, since the commencement of the present volume. During the remainder of the current year, the papers will be numbered for the present volume. The next volume therefore will commence with the first Saturday in January, 1836.

MARRIAGES.

In West Bridgewater on the 27th inst. by Rev. Mr Stone, Mr Leander Borden, of Fall River, to Miss Joann Edson, of West Bridgewater.

In Lexington, 4th inst. by Rev Mr Muzzey, Mr Wm Brigham to Miss Abby Ann Muzzey, both of L.

In Fryeburg, Mr Henry B. Brewster, of Boston, (publisher of the Independent Messenger) to Miss Susan O. Eastman.

In New York, 31st ult. by Rev. Mr Mason, Mr Thomas Truman Spear to Mary Elizabeth, daughter of David Ellis, Esq. both of Boston.

In North Scituate, by Rev. Mr Sewall, Mr John Briggs to Miss Lucy Studley; Mr Joshua Litchfield to Miss Mary Ellms, daughter of Mr Samuel E.

DEATHS.

In this city, Wm. Ritchie, Esq. 57; Mr Francis H. Stanton, a highly respectable Merchant, of the firm of Stanton, Nichols & Whitney; Mr Frederick Clark, of the firm of Haskell & Clark, and Junior Warden of Christ Church, 33; Mr Francis W. Dana, broker.

In Chelsea, Mr John Fenno late of this city, 70.

In Raynham, 17th ult. Mr Abraham Hathaway, in the 91st year of his age; an officer of the Revolution.

In Medford, suddenly, Mrs Abigail Hall, widow of the late Samuel Hall, 74.

THE SCRIPTURAL INTERPRETER,—Vol. V. No. 3—just published by L. C. BOWLES, 147 Washington street.

CONTENTS.

Translation and Exposition—Matt. 1—28.
Tradition of the Elders
The Apocrypha
The First Council of the Christian Church
The Various Readings in the Original Text of the New Testament.

EDITORS' NOTE.

According to the notice given in the last number of the Interpreter, the Rev. Mr Gannett has consigned the management of this work to three of the members of the Theological School in Cambridge. In assuming this responsibility, we need only inform our readers that the plan of the work remains the same, and that we shall use our best exertions to maintain its character simply as an Interpreter, without any regard to controversy or doctrine.

The general contents of the work will, as heretofore, embrace the following subjects.

Translations and Expositions of the New Testament Scriptures—with Practical Remarks on their purpose and spirit.

Explanations of obscure passages, relating to Jewish customs, ceremonies, institutions and doctrines.

Notes upon the Epistles, with general observations upon their design and contents.

Brief Dissertations upon the books of the Old Testament, with running Commentaries and Explanations.

Extracts from valuable works on Biblical Criticism. The name of the writers will accompany each article.

☞ The three remaining numbers of this volume will be published upon the first day of October, November and December.

*** Subscriptions received by the Publisher at $1 per volume. The back numbers of the work can be furnished if desired. aug 8.

NEW BOOKS.

ELEMENTS of Chaldee, Syriac, Samaritan, and Rabbinical Grammar, by John G. Palfrey, D. D., Professor of Biblical Literature in the University of Cambridge.

A Discourse on Natural Theology, showing the nature of the evidence and the advantages of the study. By Henry Lord Brougham, F. R. S. and member of the National Institute of France.

A Memoir of Mrs Harriet Wadsworth Winslow, combining a sketch of the Ceylon Mission; by Miron Winslow, one of the Missionaries.

Miss Gould's Poems, new edition.

For sale by JAMES MUNROE & Co. aug 8

A PREMIUM.

RUSSELL, ODIORNE & CO. of Boston, will pay a premium of FIFTY DOLLARS for the most lucid and perspicous solution of the last question in Emerson's North American Arithmetic, Part Third. The solution must be performed on the plan of analysis exemplified in the key to the Arithmetic. The solutions offered may be forwarded to P. Mackintosh, Esq, Cambridge, Mass. (post paid,) as early as the 15th of December next. The whole will then be examined, and the decision will be made by a committee consisting of five gentlemen; three of whom will be drawn from a box containing the names of the Board of Directors of the American Institute of instruction, and the other two elected by the three drawn. aug 8

CHRISTIAN EXAMINER AND DISCIPLE.

JAMES MUNROE & CO. have sets of the Christian Disciple and Examiner, 1st and 2d series bound or in numbers which they offer at very reduced prices.

Also, odd numbers furnished to complete sets, at 134 Washington st. aug 8

BRADFORD'S COMPREHENSIVE ATLAS

A COMPREHENSIVE ATLAS, Geographical, Historical and Commercial by T. G. Bradford, a few copies are for sale at subscription price by JAMES MUNROE & CO. 134 Washington st. aug 8

UNITARIAN—1834.

JAMES MUNROE & CO. have for sale a few copies of The Unitarian, Edited by the late Rev Bernard Whitman, in a variety of Bindings—Boston Bookstore, 134 Washington street. aug 8

POEMS FOR THE PIANO-FORTE.

POEMS and Musical Compositions for the Piano-Forte, by Benjamin L. Oliver, one quarto volume half bound price one dollar, published and for sale by JAMES MUNROE & Co. 134 Washington street. aug 8

EXAMINATION OF SHAKSPEARE.

CITATION and Examination of Wm. Shakspeare, Eusely Treen, Joseph Carnaby and Silas Gough, clerk, before the worshipful Sir Thomas Lucy, Knight, touching deer Stealing—on the 19th day of September in the year of Grace 1582. Now first published from original papers—To which is added a Conference of Master Edmund Spenser, a gentleman of note, with the earl of Essex, touching the state of Ireland, A. D. 1595. This day received by JAMES MUNROE & Co. 134 Washington st. aug 8

LAD WANTED.

AN active and Intelligent Lad is wanted to attend in a Bookstore—Inquire at this Office. a 8

THE SIN AGAINST THE HOLY GHOST.

JUST Published and for sale by L. C. BOWLES 147 Washington street, "The Sin against the Holy Ghost." A Discourse, delivered June 21 1835—by Alvan Lamson, Pastor of the First Church in Dedham—Published by request. jy 25

HOME—BY MISS SEDGEWICK. The 2d Edition, stereotype of Home, being No. 8, of Scenes and Characters, Edited by Rev. Henry Ware Jr. will be for sale next week—JAMES MUNROE & CO. Boston Bookstore No. 134 Washington street. June 13.

PARENTAL Sorrow Comforted. Two Sermons on the Death of Children. To which is added a Prayer for a Sick Child, and a Prayer on the Death of a Child. By Jonathan Farr. Just published by JAMES MUNROE & CO. may 16

DEPOSITORY OF THE AMERICAN UNITARIAN ASSOCIATION, and Office of the General Secretary No. 147 Washington street (opposite the Old South Church.)

L. C. BOWLES would give notice that having been appointed Publisher for the American Unitarian Association—The Depository will hereafter be kept at his Store, and also the Office of Rev. Charles Briggs, the General Secretary.—Auxiliaries, Subscribers and those who wish to purchase the Tracts are requested to send their orders accordingly. aug 8

BOOK BINDING.

DAYTON & BAILEY, 147 Washington street, (over the Office of the Register and Observer,) wish to inform their friends, and the public, that they are ready to execute Book-Binding in its various branches.

Particular attention will be given to Re-binding Old Books, and to Binding Music Books, Periodicals and Newspapers. tf aug 8

LEXINGTON SEMINARY.

THE Fall term in this Institution will begin on Monday 24th inst. Tuition, including French, $4,00 per term of 12 weeks. Drawing $2,00. Board including washing, $2,00 per week.

TIMO. P. ROPES, *Proprietor and Principal.*
Lexington, Aug. 1st, 1835. aug 8

PATRICK, LOWTH AND WHITBY.

FOR sale at 147 Washington street, a good copy of this valuable commentary, by Patrick, Lowth and Whitby, in six volumes folio, bound in calf. a 8

INSTALLATION SERVICES.

JUST Published by L. C. BOWLES No. 147 Washington street—A Sermon, by N. L. Frothingham—Charge by Dr Parkman—Right-hand of Fellowship by Rev G. Cunningham—Address to the Society by Rev E. S. Gannett. Delivered at the Installation of Rev. William Parsons Lunt, over the First Congregational Society in Quincy, June 4, 1835. With a Sermon, preached on the first Sunday after his Installation, By William P. Lunt. aug 1

CHAMBERS' BIOGRAPHICAL DICTIONARY.

JAMES MUNROE & Co. have this day received a Biographical dictionary of Eminent Scotsmen, by Robert Chambers, author of 'Traditions of Edinburgh,' 'History of the Rebellions in Scotland,' &c. embellished with splendid and authentic Portraits, in 4 vols. 8vo., Glasgow Ed. Boston Bookstore, 134 Washington street. aug 1

EVERETT'S FOURTH JULY ADDRESS.

JAMES MUNROE & Co. have just received an Oration delivered on the 4th day of July, before the citizens of Beverly, without distinction of party, by Edward Everett. Published by request. aug 1 134 Washington street.

RECORD OF A SCHOOL.

JAMES MUNROE & Co. have just published the Record of a School, exemplifying the general principles of Spiritual Culture. Boston Bookstore, 134 Washington street. aug 1

THE SIN AGAINST THE HOLY GHOST.

A Discourse delivered June 21st, 1835, by Alvan Lamson, Pastor of the First Church in Dedham. Published by request. JAMES MUNROE & CO. 134 Washington street. aug 1

THE Traveller's Guide through the Middle and Western States, and the Provinces of Canada. Sixth Ed. enlarged and improved. Just received by *JAMES MUNROE & Co.* 134 Washington street Aug 1

THE Physicians Pocket Synopsis, conveying an accurate and concise view of the History, Character, Symptoms and Treatment of the various medical and surgical diseases incident to the human frame, by J. S. Bartlett, M. D. of the Royal College of Surgeons, London, &c. revised &c. by Henry Colez for sale by JAMES MUNROE & CO. 134 Washington street.

NEW PUBLICATIONS.

A HELP to Printers and Publishers; being a series of calculations, showing the quantity of paper required for a given number of signatures in Book Work, and the number of tokens contained therein, carried out to an extent that will seldom if ever fail to embrace the largest Jobs; Also, an extensive table for Job Work; showing the quantity of Paper required for a given number of Bills, Labels, Duplicates of Book Work, &c.—by S. N. Dickinson. Price $3.

Progressive Education, commencing with the Infant—by Madame Necker de Saussure. Translated from the French, with Notes and Appendix—by Mrs Willard and Mrs Phelps.

Foster's System of Penmanship; or the art of Rapid Writing illustrated and explained; to which is added the Angular and Anti-Angular Systems—by B. F. Foster, Teacher of Writing and Book keeping; author of Prize Essay on the best method of teaching Penmanship, in 1 vol. 8vo. 103 pp. with 16 plates.

Beecher's Lectures on Scepticism. Delivered in Park street Church, Boston, and in the 2d Presbyterian Church, Cincinnati, Ohio—by Lyman Becher, D. D. President of the Lane Seminary.

Record of a School, exemplifying the general Principles of Spiritual Culture. "He that receiveth a little child in my name receiveth me."

Deity of Christ Demonstrated. Wynperse's Demonstration of the Deity of Christ, a Prize Essay—small, and admirably adapted to a general circulation, particularly for Sabbath Schools and Bible Classes.

Temperance Tales, No. 9. A Word in Season; or the Sailer's Widow. Founded on Fact.

Lectures on Revivals of Religion, by Charles G. Finney; from Notes by the Editor of the N. Y. Evangelist, revised by the author—second edition.

Memoir of James Brainard Taylor—by John Holt Rice, D. D. and Benj. Holt Rice, D. D.—4th ed.

Paynes Elements of Mental and Moral science, designed to exhibit the original susceptibilities of the mind, on the rule by which the rectitude of any of its states or feelings should be judged—by George Payne, L. L. D.

For sale by *JAMES MUNROE & CO.* 134 Washington st. aug 1

MRS. SHERWOOD'S SOCIAL TALES FOR THE YOUNG.

Receive dear friend the truths I teach,
So shalt thou live beyond the reach
Of adverse fortune's power.—Cowper.

Just received by JAMES MUNROE & CO. 134 Washington street. aug 1

IN PRESS.

WORDSWORTH'S Yarrow Revisited, and other Poems; will be published in a few days by JAMES MUNROE & Co.
aug 1 134 Washington street.

ENGLISH BOOKS.

THIS day received by JAMES MUNROE & Co.
Wordsworth's Poetical Works, in 4 vols.
" Yarrow Revisited, and other poems,
Examination of Shakespear, &c.
The Excursion, a Poem by Wordsworth, 1 vol.
The Wife's Book.
William Lilly's Memoirs. 12 portraits.
The Fruit Cultivators, by J. Rogers, 1 vol. 12 mo.
Chambers' Scottish Biography, 4 vols. 8vo, embellished with splendid and authentic portraits.
Selections from Taylor, Latimer, Barrow, &c. by Basil Montagu, 1 vol. 12 mo.
Galt's Life and works of West, 8vo.
Aug 1 134 Washington street

MEMOIRS OF SULLINGS.

JUST Published and for Sale by JAMES LORING, No. 132 Washington street, The Memoirs and Remains of Frederick P Sullings, who died in Portsmouth, R. I. at the age of seventeen years. By Zalmon Tobey. Among the productions of this remarkable youth, contained in the above work is an Essay on the Blessedness of the Heavenly state, a new year's address delivered before the Portsmouth Literary society, at their request, in 1831, and an address to the young on remembering our creator. Also,

Esther; a Scripture Narrative, and a poem on Esther, by H. F. Gould. The Happy Family Happier, by Dr Allcott. Scudder on Sabbath school Missionary Associations. Convictions not Conversion. Memoirs of Caroline S. of Fitchburg. The Prophet Jeremiah. Prophecy Fulfilled in the Destruction of Babylon. Advice to a Young Brother by a Missionary. As above,

The Union Questions. New Sabbath school books, constantly added. Polyglot Bibles, smallest size, in various bindings. May 30.

A CARD.

MOSES FRENCH, Jr., of the late firm of NEVERS & FRENCH, has removed from No. 65 Purchase street to Maine Wharf, formerly occupied by Deacon Daniel Colby, near the bottom of Summer street, where he will keep for sale, Wood, Bark, Hay, English and Anthracite Coals of all descriptions—and where he will be happy to supply the former customers, and all those who please to call on him.
may 9 3m.

NEW BOOKS!

MARSH, CAPEN & LYON, No. 133 Washington street, have just published, Sacred Memoirs; or Family Instruction, being a History of Scripture characters from Adam to Joseph—Price 63 cts.

Dr Epps' Phrenological Essays, with Notes by Rev. John Pierpont—Price 42 cts.

Simpson on Popular Education.

Dr Caldwell on Physical Education.

Spurzheim's works complete, on Phrenology, Physioguomy, Anatomy, Insanity, Education, &c.

Combe's System of Phrenology, 1 vol. 8vo. with plates.

Combe's Elements of Phrenology, 1 vol. 12mo.

Combe's Lectures on Popular Education, 1 vol. 12mo.

Dr Andrew Combe on Mental Derangement, 1 vol. 8vo.

Dr Brigham's remarks on the Influence of Mental Cultivation and Mental Excitement upon Health.
may 9

A BOOK FOR THE SUNDAY SCHOOL TEACHER.

A Book for the Sunday School Teacher. "*And they that be wise, shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.*"

This day published by J. DOWE, 130 Washington Street.

Extract from the Preface.

"To awaken Teachers to some of the noblest motives, which can influence human beings in the work of religious instruction, has been the object of this work." "We want something more than mere mechanical movements to carry on the work of moral and religious reformation and improvement"—There must be a heartfelt co-operation in those who are invested with such trusts—"*We want Personal Piety in every Teacher;*" such as *deeply* feel that the "little immortals," who are weekly gathered around them, need such instruction as comes from the *heart*, and that to do good the Teacher must be in *earnest*—"come home as it were, to the circumstances in which each child is placed, and adapt instruction to the peculiar case of each, that they may early learn to discipline their thoughts, and retain the purity of their early innocence, unstained by the sins which surround them." jy 4

SECTARIANISM.

THIS day recieved by JAMES MUNROE & Co. Sectarianism both Catholic and Protestant; a Lecture by George W. Burnap. "First cast out the beam out of thine own eye"
Boston Bookstore, No. 134 Washington street.
jy 11.

ENCYCLOPÆDIA AMERICANA, $30 per set—bound—13 vols.

THIS Day received a few copies Encyclopædia Americana a popular Dictionary of Arts, Sciences, Literature, History, Politics, and Biography, brought down to the present time, including a copious collection of Original Articles in American Biography on the Basis of the seventh edition of the German Conversations-Lexicon, edited by Francis Lieber, assisted by E. Wigglesworth and T. G. Bradford. For sale at the above low price by JAMES MUNROE & Co. Boston Bookstore No. 134 Washington street.
june 13

COPARTNERSHIP FORMED.—We the subscribers have formed a copartnership under the firm of GOULD, WILDER & Co., as makers of *PIANO FORTES*. Being experienced in the business, we intend to make as good instruments as are made in this city, and hope to receive the patronage of the public, and respectfully invite ladies and gentlemen to call at our establishment, Boylston st., near Washington street.

S. L. GOULD,
B. G. WILDER,
L. WILKINS,
Boston, April 28, 1835. D. B. NEWHALL.

☞ Tuning and repairing. Also intruments taken in exchange. may 30

THE WESTERN MESSENGER.

THE Western Messenger, devoted to Religion and Literature.

Contents of No. 1.

1. Introduction
2. Dr Beecher's Plea for the West
3. Crabbe and Hannah More
4. Friendship's Offering
5. Charity
6. Deity of Christ
7. German Theology
8. Notes on Proof Texts, No. 1
9. Stuart and Schleirmacher
10. New England
11. Alexander Campbell
12. Western Poetry
13. Dr Beecher and Dr Wilson
14. Past and Future
15. Ccritical Notices
    Riddle's Flora
    Western Literary Institute
    Outre Mer
    Conquest of Florida
16. Correspondence
17. Intelligence

Subscriptions for the Western Messenger received by JAMES MUNROE & Co., Boston Bookstore, 134 Washington street. jy 18

LIBERAL PREACHER FOR JULY.

JUST published, at 134 Washington street. The Liberal Preacher for July 1835, containing a Sermon by Rev. Edmund Q. Sewall, of Scituate, Ms.—"Humility essential to true Greatness." jy 18

DELPHIN CLASSICS.

JAMES MUNROE & Co. have for sale one copy of the Delphin Classics, with the Variorum Notes, (entitled the Regent's edition) in one hundred and forty one volumes, large 8vo, complete, at a reduced price. jy 18

COLERIDGE'S Table Talk.—This day received, Specimens of the Table Talk of the late Samuel Taylor Coleridge. 2 vols in one Boston Bookstore, 134 Washington street. jy 18

COLERIDGE'S Poetical Works, in 3 vols, complete, just published and for sale by JAMES MUNROE & Co., Boston Bookstore, 134 Washington st. jy 18

MATTHIAS and his Impostures, or the Progress of Fanaticism, illustrated in the extraordinary case of Robert Matthias and some of his forerunners and Disciples, by William L. Stone.

JAMES MUNROE & Co., Boston Bookstore, 134 Washington st. jy 18

METALLIC STEEL PENS.

JAMES MUNROE & CO. have just received a supply of the following Metallic Steel Pens—

Jones' Academical Quill Nibbs,
New York Fountain Pens,
Gill's Patent Lunar do
Gillott's Steel do
Ladies' do do
Premium do do
India Rubber do
Elastic Fountain do
New Regulating Spring do.
Boston Bookstore, 134 Washington st. jy 18

BOOK AND JOB PRINTING.

I. R. BUTTS, School street, is supplied with all the varieties of Type suitable for printing Books, Sermons, Posting Bills, Circulars, Cards, &c. &c.

He has for sale founts of Long Primer, Bourgeois, and Brevier, which will be sold very low.
sept 20 ep 1 year

THE LONDON QUARTERLY REVIEW. No. 106 for April, being No 15 of the Republication of the Foreign Quarterly Reviews. This day published by E. R. BROADERS, 127 Washington street, upstairs.

* N. B. This number containing several articles on American subjects of much interest, the publisher has printed a few extra copies to accommodate those who are not subscribers to the work. They can be had as above. jy 11

THE MASSACHUSETTS DIRECTORY, being the Frst part of the New England Directory by John Hayward.—For sale by JAMES MUNROE &

POETRY.

SATURDAY NIGHT.

BY LAMAN BLANCHARD.

The water! the water, who brings?
Run, Lucy, the water, while yet there is light—
You can go to the first of the springs;
Tomorrow, remember, the Sabbath bell rings,
And this (how the weeks fly!) is Saturday night.

Where 's the pitcher? there 's water within it—
Not half enough;—here, skim away down the path,
The rogue will be stript in a minute,
His little heart, feel, how it pants to be in it,
And longs, like a frolicksome bird, for the bath.

Now, then, all is ready, and here,
Ah! here is the water, a feast for the sight,
Pour it in till its sparkles appear—
Why the child's very forehead is scarcely more clear,
And his eye, though it glistens, is only as bright.

There 's a bath for young beauty! so in,
In, sweet little bather, one splash and it 's o'er;
We 'll sprinkle you just to begin—
There, there, now it 's over, he 's up to his chin,
And the silver drops down from his gold ringlets pour.

With his wet hand he rubs his wet nose,
And he shuts up his eyelids and lips like a book;
And as down each drop trickling goes,
His flushed cheek resembles a dew-dripping rose,
And his brow seems a lily just snatched from a brook.

Now his other hand dashes away
The drops that are trickling his forehead and chin;
And he opens his eyes in his play,
Like some quaint little water-sprite peering for day,
With glances that seemed to ask how he got in.

But anon comes his time of delight:
The bather begins to breathe after the dip;
Much more is he now like a sprite,
And now will he celebrate Saturday night
With the play of his limbs and the power of his lip.

Just hear how his small voice can shout,
While he sparkles and splashes there, much like a fish;
How he scatters the bright drops about—
How he laughs, and leaps up, and looks prankish! no doubt
He would turn o'er the bath, if he had but his wish!

At last the ablution is done;
The wild little innocent's gambols are o'er—
The dripping limbs dried one by one;
And the mother breathes kisses all over her son,
And thinks he was never so lovely before.

Her arms round her darling she twines,
And his flower-like senses in sleep are up-curled;
So he lies—till the Sabbath sun shines,
When, waking, his Saturday dress he resigns,
And puts on the prettiest frock in the world.

May he, when his childhood 's resigned,
With its dress, and the rough paths of life are in sight,
As immediately wash from his mind
The dust and the stains of the world—may he find
Before him, a Sabbath of love and delight!

MISCELLANEOUS.

THE STRAYED LAMB.

Travelling between Moffat and Dumfries with a friend, we observed a numerous flock of sheep grazing near the road side. It was in the lambing season, so that the eye was struck by the pleasing sight of the innocent lambs gambolling by their mother's sides, fondling about them, and receiving that nourishment which all-provident nature has thus bestowed on them. A verdant field, whitened over by the fleecy tribe, is an interesting spectacle to the admirer of nature, to one who contemplates with gratitude and praisegiving the works of the great Creator; nor will he whose heart is rightly organized, and has not undergone the deneutralizing of criminal enjoyments, cast a look upon the humble flock, without feeling that these gentle, inoffensive animals, feed and clothe him. The features of the lamb have for me a very tender interest: meekness and spotless innocence adorn them, and the train of thought which they excite leads the mind higher and into a deeper and sublimer cast of reflection, than would accord with these hasty and imperfect pages.

We stopped a few minutes to admire the scene, my friend was fond of agriculture, and a smile of kindness and pity, which was mutual between us, evinced what we felt, as the little harmless ones bounded and frisked about, and ever and anon returned to their milky feast. It is sweet, even in the brute creation, to witness maternity; and here it was faithfully depicted. The mute look of love thrown on the minor animal, dependent for support and nutriment on the larger one; the affectionate caresses given and reciprocated; the return of the little rambler, after playing about for a few moments—all these have more in them than an unfeeling world is aware of. After some remarks on the part of my companion, connected with farming and the breeding of cattle, we journeyed on, whilst one of the flock, a lamb as white as the driven snow, bounded and curvetted, with much grace and agility, by the side of our chaise. It was, for some minutes, an object of mirth; after which we turned from it, and fell into conversation. It, however, continued following us, so that, at the distance of about a mile, I saw its shadow in the sun. I thought it probable that the dam was not far off; but a kind of uneasiness, over which I had no control, seemed to tell me that the wanderer was alone. I looked out of the window, and found that my apprehensions were true. The wheels still turned around, distance and time accompanying them; for thus both slip away. I now called to the post-boy, and requested him to alight, and drive back the poor thing; recommending him, at the same time, merely to crack his whip, and upon no account whatever to use violence. The pretty creature stopped short, accented a complaint, looked undecided—but upon the second crack of the whip, retraced its steps. Our driver remounted, and we went on a little farther. I now felt what is vulgarly called fidgety. I gave unconnected answers to what was said to me; I played (unknowingly) with a tassel at the chaise window: I was accused of being absent in thought—and I was so, for my mind was with the lamb. At length, I again put my head out of the window; and I shall never forget (trifling and foolish let the misanthropist and pedant call it—the proud, the ambitious, the tyrant, and the miser, together with the whole tribe of insensibles)—no I shall never forget the attitude of the strayed lamb; it hesitated, looked one way and the other, bleated loud and sorrowful, and, after a short pause, started after us again. I could now contain myself no longer, but, calling out to our driver the second time to stop, I let down the step, and without further preface or apology to my friend, proceeded towards the weak and gentle animal: 'It must be fatigued,' said I to myself; it will never be able to regain its native field; it must die, if it is severed from its dam: to take it and advertise it, to attempt to bring up it by hand, might fail to be successful.'—But I confess I thought far less of the owner of the flock, than I did of the bleeding bosom of maternal love: as I approached, the little runaway receded, and I was now in a dilemma, from which my companion relieved me by coming up at the moment, and, just as I was going to address him, by saying, 'No apology, I beg of you; I know your meaning without a word; we will walk back to the sheepfold.' I could have hugged him to my bosom for this act of sympathy, but silence is often more eloquent than the most flowery language; I shook him cordially by the hand, and folding my arm in his, we walked leisurely and gravely in a retrograde direction: the driver, who had not caught soft sensibility's infection, appeared to grumble; but I appeased him by assuring him, that the road and his time should both be paid for. We had proceeded about five hundred yards, when I perceived the mother travelling after the young lost one, with every nerve and sinew strained, bleating and bemoaning, drooping the head, and in all possible apparent agony; the strayed one perceived her, and leaped with joy at perceiving her; a few moments united them, and the scene was truly affecting. Never did I ascend the step of a travelling carriage with heart and feet so light; a weight was taken off my spirits: I satisfied a small but gratifying duty of humanity, and I felt more pleased than if I had gained a lawsuit or a victory. What do I say? There is no comparison; for in this act, all the created beings concerned were made happy; in the other case, man must injure man in some shape; and if blood gained not the ascendency, wounded feelings and divided friendships must pay the sacrifice; but here was all gain and no loss.

'To bring back the strayed lamb to the sheep-fold, is no bad account of a day's transactions;' but it was impossible that my interior should lead me no further; this link of life's chain was not a single one; there are wanderers still more heart commanding than this pretty, defenceless, and hopeless quadruped: objects of more profound anxiety, and whose well-doing or aberrations call upon the vigilant eye and throbbing bosom of man, attract our sympathy, share our gentlest, our warmest affections, and claim our protective watchfulness; the first of our best feelings is to love and succor them; it is a law dictated by inclination, and written in brightest characters of light above; a law, the observance of which pays for the delightful task—a task where mercy and love unite in one pure and chaste embrace, where hand in hand, and heart linked to heart, these sister virtues are inseparable. Blessed! for ever blessed! be the affectionate soul and strong nervous arm which are exerted to rescue the forlorn and lost wanderer—the lamb of human form, which has artlessly and unsuspectingly been misled from the family fold, the parental roof, which protected her infant innocent years, under which her angel-like smiles first opened on a parent's fond sight, and where peace and safety hovered round her couch of repose! May the powers of that hand, which holily led her back, never fail in the hour of danger, nor be poor and unprovided when the wretched seek its aid! May that tongue, borrowing eloquence from a divine source which pleads in the wanderer's cause, and effects reconciliation and peace of mind restored; never lose its plea at that tribunal, from whence grace and mercy derived their existence! And O! may that deed stand chronicled when brass and marble moulder and decay, and when the worm shall be the bed fellow of what was

THE HERMIT IN LONDON.

JOHN RANDOLPH'S WILL.

"In the name of God, Amen.—I, John Randolph, of Roanoke, in the county of Charlotte, and Commonwealth of Virginia, do ordain and appoint this my last Will and Testament, hereby revoking all other Wills and Testaments and codicils whatever, in manner and form following; that is to say: On this first day of January, one thousand eight hundred and thirty-two, to which I have set my hand and affixed my seal, binding my heirs and assigns forever—

I give and bequeath all my estate, real and personal, in possession or action, reversion or remainder, to John C. Bryan, only son of John Randolph Bryan and Elizabeth Coulter his wife, daughter of my dear sister Fanny, for and during the life of the said John C. Bryan, with remainder to his eldest son, in fee simple, to him and to his heirs forever; and in defect of such issue, then to the son of Henry St. George Tucker, called John Randolph, after me, for and during his natural life, with remainder to his eldest son; and, in defect of any such issue, then to Tudor Tucker, brother of the aforesaid Randolph Tucker, for and during his natural life, with remainder to his eldest son.

And I do hereby appoint my friends, William Leigh, of Halifax, and my brother Henry St. George Tucker, President of the Court of Appeals, Executors of this my last Will and Testament, requiring them to sell all the slaves and other personal or perishable property, and vest the proceeds in bank stock of the Bank of the United States, and in default of there being no such Bank, (which may God grant, for the safety of our liberties) in the English three per cent. Consols, and in case of there being no such stocks (which also may God grant for the salvation of Old England) then in the United States three per cent stock, or in default of such stock, in mortgages on land in England.

From the sale of my perishable property I except my library, books, maps, charts, and engravings included, my pictures, plate, household linen and the furniture of my bed chamber in the old house, and all the furniture in the new house, wines, together with such other articles as my said Executors may deem proper to keep for the benefit of the heir. And my will and desire is, that my said Executors may select from among my slaves a number, not exceeding one hundred, for the use of the heir, the remainder to be sold. I also desire that my Bushy Forest tract of land may be sold and made chargeable with such debts and legacies as hereafter I may see fit to give when I shall have more leisure to make my Will—this being made in consequence of having cancelled a former Will this night, in presence of William Leigh aforesaid, the sole Executor under that Will, and joint Executor under this Will, which I make to guard against the possibility of dying intestate.

I have in the bank of Virginia upwards of $20,000, of which sum I desire payment to be made for the land purchased by me the day before yesterday, of Elisha E. Hondley; and I bequeath the remainder to be equally divided between my said Executors, Wm. Leigh and H. S. G. Tucker, Esquires; and I further charge my Bushy Forest estate with a further legacy to John Randolph Leigh, youngest son of William Leigh aforesaid, of five thousand dollars.

And it is my will and desire, that no inventory be taken of my estate, except of slaves and horses, and that no security be given by or required of my said Executors, having full faith in their honor, neither shall they be held to account to any Court or person whatsoever, for their discharge of this trust so confided by me in them.

To Dr John Brockenbrough I leave all my French plate, now in Richmond, at J. P. Taylor's. Also my chariot and harness, and the horses called John Bull and Jonathan, alias John W.

To John Wickham, Esq. my best of friends without making any professions of friendship for me, and the best and wisest man I ever knew, except Mr Macon, I bequeath my mare Flora and my stallion Gascoigne, together with two old-fashioned, double-handed silver cups and two tankards, unengraved—the cups are here and the tankards or cans in Richmond, and I desire that he will have his arms engraved upon them, and at the bottom these words, "From J. R. of Roanoke to John Wickam, Esquire, a token of the respect and gratitude which he never ceased to feel for his unparalleled kindness, courtesy and services."

To Nathaniel Macon I give and bequeath my oldest high silver candlesticks, my silver punch ladle with whalebone handle, a pair of silver cans with handles and my crest engraved thereon, my hard metal dishes that have my crest of J. R. in old English letters engraved thereon, also the plates with the same engraving, the choice of four of my best young mares and geldings, and the gold watch by Roskell, that was Tudor's with the gold chain; and may every blessing attend him, the best and purest and wisest man that I ever knew. To my brother Henry Tucker, my gold watch by Barwise.—The chronometer by Arnold, and knives and forks, &c. from Rogers to go to the heir. To William Leigh, all duplicates of my books, and my brood mares Last Chance and Amy. To H. Tucker, Young Whalebone and Young Never Tire, also Topaz, and Janus, and Camilla, and Marcella.

JOHN RANDOLPH, *of Roanoke.*

THE INHABITANTS OF ASIA.

When we consider that Asia was the cradle of the human race, it is natural, in taking a general survey of the globe, to fix our attention on this region, which, although no longer illuminated by the arts which once shed over it a glory, still retains, even amidst its ruins, sufficient vestiges of the past to excite our interest and animate our contemplations. Owing to the peculiar aspect of this country, we here find every variety of climate; spring, summer, autumn, winter, seem here to have chosen regions for their perpetual abode, and may be found co-existing beneath the same sky in the same territory. It is no wonder, then, that such varieties of character should here be impressed on the yielding and susceptible frame of man; that he in one district exhibits all the energies of the hardy, bold, and fearless mountaineer or warrior; and that he in another betrays all the effeminacy and weakness incident to excess of languor and luxury.

Circassians and Georgians.

Proceeding on the principle of selection, we may perhaps with impunity begin with describing those people who are considered to exhibit the finest models of human form, and whose surpassing beauty has become proverbial throughout Europe; we allude to those particular races living on the great chain and at the foot of the Caucasus—the former the Circassians, the latter the Georgians. Blumenbach is inclined to believe they represent what was the primitive form of man; but this of course, is a mere fancy, founded only on the fact, that the human race was created in this region, and that here the human form seems to exist in its highest state of perfection. The Circassian men, especially in the higher classes, are mostly of a tall stature; their form is thin, but Herculean in structure; they are slender about the loins, have small feet, and uncommon strength in their arms. The women are distinguished by a white skin, regular features, and dark brown or black hair, which some travellers describe to be intermixed with red, constituting, what we term an auburn color. It is the fashion among them to compress the waist by means of straps in early infancy, considering, like the Turks, that a very small waist adds to the grace or elegance of the form. Painting the face is considered to denote a want of chastity, therefore never practised; but the girls are allowed to dye their nails. At the foot of the Caucasus live the Georgians, who like the Circassians, are considered to be the most beautiful women in the world; indeed one traveller assures us that they are more beautiful than the Circassians, but the complexion is not so fair. Chardin, describing them in the French language says—"The Georgian race is the most beautiful in the East, I may say, in the world. I have not observed an ugly face in the country, neither among the one or the other sex; they are all angelic. Nature has spread graces over the most part of the women we find no where else. We can neither paint more charming countenances, nor more beautiful forms, than they possess." But while nature has thus gifted them, they are like the Turkish women, in a state of intellectual and moral degradation, inasmuch as they are deplorably ignorant, and possess no mental activity; they have no idea of commerce, but indulge in that species of traffic from which human nature recoils, viz. the sale of their own children—sometimes sold to gratify the animal passions of the purchaser, and sometimes to be converted into slaves.

The Tartars.

The Tartars, who occupy immense regions in Asia, present considerable variety in their persons as well as in their manners and customs.—They are distinguished by large and wrinkled foreheads, very short noses, and eyes deep sunk in the head. Their cheek-bones are high, and the lower part of their face very narrow; their chin is long and prominent, and their upper jaw falls in; their teeth are long, and distinct from each other; their eyebrows thick, and cover a part of their eyes; their skin tawny; their hair black; and their bodies of middle stature, neither strong nor robust. We have mentioned the length of the teeth, a part of physiognomy seldom noticed, yet in some nations possessing characteristic differences; thus the teeth of the Egyptians are found very thick, and the crowns of them obtusely cone-shaped, the incisors or front cutting teeth of the Greenlanders are short and flat, more resembling grinders than cutting teeth; the same too, has been observed in the teeth of the Esquimaux. Among the Tartar race, the Calmucks are notorious for their remarkable ugliness. Their faces are so flat, that their eyes, which are very small, are situated five or six inches asunder; their noses are so low, that, instead of nostrils, two holes are often only to be seen; their knees bend outwards, and their legs inward. The little Tartars, or those of Norway, are not so ugly as these Calmucks; they, however, have small eyes, and large flat faces, with a short and sunk nose, and tawny complexion. The Tartars are a wandering people, very fierce and warlike, and renowned for their invincible courage and striking conquests. —*Chambers.*

LIBRARIES AND NEWSPAPERS IN EUROPE.—The public libraries in Europe contain upwards of 20 millions of books, of which there are 6,400,000 in France, 5,700,000 in Germany, and 3,000,000 in Italy. In 1805, the number of new works published annually in Europe was about 7000; but the number has since more than doubled. Germany has always been pre-eminent in this respect, and next in order is France. The number of authors in Germany is 1 in 5000 of the population; France 1 in 6000; Denmark, 1 in 7000; the Netherlands, 1 in 8000; Great Britain, 1 in 10,000; and in Russia, 1 in 60,000.

At Rome, the circulation of newspapers is 1 to 51,000 of the inhabitants; at Madrid, 1 to 50,000; in Vienna, 1 to 11,338; in London 1 to 10,600; in Berlin, 1 to 4074; in Paris, 1 to 3700; in Stockholm, 1 to 2600; at Leipsic, 1 to 1100. Taking whole kingdoms, it is 1 to 860,000 in Spain; 1 to 674,000 in Russia; 1 to 376,000 in Austria; 1 to 66,000 in Switzerland; 1 to 52,000 in France; 1 to 46,000 in England; 1 to 43,000 in Prussia; and 1 to 40,450 in the Netherlands.—*Schoen's Statistics.*

Steamboat communication across the Isthmus of Darien.—Baron de Thierry, who proposes to erect in New Zealand a government on the European plan, and to induce emigrants to resort thither for the purpose of engaging in the cultivation of various useful products, has offered to the government of New Granada to construct a canal, which shall unite the waters of Rio Chagres and Rio Grande, and shall be navigable for steamboats and other vessels, not drawing more than ten feet of water.—The offer was received by the President with much satisfaction, and he engaged to recommend it with earnestness to the favorable notice of the Congress. The Baron is said to possess the means requred to prosecute the enterprise with success.

SMALL POX.—An opinion of no small importance, if correct, was stated by Dr Gregory, before the London College of Physicians, on Monday, the 27th of April, in the course of an essay which he then read, on the mutual relation between the vaccine and small pox virus. He considered the vaccine lymph to have lost much of its virtue from having passed through the systems of too many persons, thirty-five years having elapsed since matter was obtained direct from the cow, for the purpose of vaccination. He was led to this conclusion by the prevalence of small pox at this time in England, and the number of established cases in which the disease had been taken by persons who had been vaccinated. He thought it indispensable, to ensure the proper effect to this preventive process, that fresh matter should be obtained from its original source.

FINE FANCY STATIONARY.

JOHN MARSH, No. 77 Washington street, Joy's Buildings, has just received a large assortment of rich Fancy Articles and Stationary. In particular, Satin surface Letter Paper, Perforated and Perfumed Billet Paper, Brocade and Watered Billet Paper, Gold Stripes, Water Colors and Drawing Instruments, Colored Inks for painting on velvet and writing in albums &c., Ladies' and Gentlemen's Metallic Pens, Gold and Silver Tablet Pencil Cases, Superior Silver Steel Penknives with pearl and ivory handles, Fine Scissors, Silver Thimbles, Ivory Waxes, Steel Screw Cushions, Work Boxes and Dressing Cases with silver and pearl Instruments—some very elegantly inlaid with pearl, shell and silver, elegant fancy inlaid and brass bound Rosewood portable Writing Desks, Morocco Writing Desks, Portfolios and morocco works of all kinds, pearl Folders and Reading Hooks, wrought ivory do., ivory and shell Thread Cases and Needle Books, ivory and shell Card Cases and Tablets, Fancy Screens, bronze and paper Card Racks, bronze Inkstands, perforated Cards, perforated Tissue Paper, Visiting Cards, elegant embossed Scrap Books, do. Albums, Battledores, Birds, Graces,

Also, Rowland's Kalydor, Genuine Macassor Oil, Cologne and Florida Water, fine Scented Soap, Otto of Rose, Hair Powder, &c. &c., with every variety of articles for gentlemen and ladies' toilet.

☞ Additions of Morocco Work and Account Books making daily, and all new Fancy Articles received by the earliest arrivals of the regular Packets. 2m. July 4

DRY GOODS AT REDUCED PRICES.

THE subscriber intending leaving this part of the country for the South, about the first of August next, offers for sale the whole of his extensive stock of FOREIGN and DOMESTIC GOODS, and lease of the Store No 414 Washington street, and the stock will be sold at very reduced prices at retail until closed. Among which are the following varieties, viz:

Broadcloths, Cassimeres; Athenian Cassimeres; Rouen Cassimere; Athenian Camlets, &c. &c.

4 bales superior Welch, English, and American Flannels. Some of them very superior, and are warranted not to shrink in washing.

2 bales Angola Flannel, an excellent article for Summer wear.

1 bale Domet Flannel.
4 do. colored American do.
4 do. do. Domets.
3 cases of superior English Cambric Dimoties.
1 do. do. Furniture Dimoty.
1 do. colored Poult de Soie Silk, at 3s. per yard, of an excellent quality.
Cases Irish Linens, of superior quality.
Cases of American Prints.
Cases and Bales of brown and bleached Cottons.
Cases of white Cambric and Cambric Muslins.
Cases of Bishop Lawns, from 20 cts. to 5s. 3d. per yard.
1600 ps Nankin and Canton Straw Carpeting.
Cases of Taylor's Persian Spool Cotton, at 3s. per dozen or 5 cents per spool, warranted of very superior quality.
Cases of Spool Cotton, at 6d per dozen.
1 case of Open Work Cotton Hose, at 1s. per pair.
Cases of 4-4 and 6-4 Bobbinett Laces; from 9d to 5s 3d per yard.
1 Case Grecian do. superior quality, at 2s. per yard.
1 bale Russia Damask 6-4 and 8-4—a very durable article for Table Cloths.
2 cases India and English Silk Hdkfs.
2 do colored Table Cloths, assorted sizes.
1 do. do. bordered cotton Hdkfs. Imita. L. C. at 9d. each.
1 case Linen Hdkfs.
3 do. American Sewing Cotton.
5 bales Russia Crash.
3 cases Linen and Cotton Tapes.
1 case English Pins.
7 bales of Tickings, assorted qualities—and a great variety of other Goods, which will be sold in proportion. ELIAB STONE BREWER,
July 4 3 m. No 414 Washington street.

EMERSON'S ARITHMETICS.

THE North American Arithmetic, by Frederick Emerson, late Principal of the Department of Arithmetic, Boylston School, Boston, is now completed. The work is in three Parts.

PART FIRST is a small book, designed for the use of children from five to eight years of age.

PART SECOND contains, within itself, a complete system of Mental and Written Arithmetic, sufficiently extensive for common schools.

PART THIRD, for advanced scholars, comprises a review of the elementary principles of arithmetic, with a full developement of its higher operations.

The three books are the result of five years labor; and their reputation is established by the approval of gentlemen, who do not lend their names to give countenance to indifferent warks. Among those who recommend the work are—Professor Joslin, of Union College, Schenectady; Professor Peirce, of Harvard University, Cambridge; E. Bailey, Principal of the Young Ladies' High School, Boston; S. W. Seton, Visitor for the Public School Society, New York; W. R. Johnson, Principal of the Philadelphia High School; Professor Dean, late of Vermont University; Professor Wall, of Ohio University, and Professor Hamilton, of Nashville University.

The Masters of the Boston Public Schools, Departments of Arithmetic, make the following statement.

"We have considered it our duty to render ourselves acquainted with the more prominent systems of Arithmetic, published for the use of Schools, and to fix on some work which appears to unite the greatest advantages, and report the same to the School Committee of Boston, for adoption in the public Schools. After the most careful examination, we have, without any hesitancy, come to the conclusion, that Emerson's North American Arithmetic, [Parts First, Second and Third,] is the work best suited to the wants of all classes of scholars, and most convenient for the purposes of instruction. Accordingly, we have petitioned for the adoption of the work in the Public Schools." (Signed by P. Mackintosh, Jr. and seven others.)

At a meeting of the School Committee of Boston, held Nov. 18, 1834, it was voted, unanimously, "that Emerson's North American Arithmetic be substituted for Colburn's First Lessons and Sequel."

Emerson's Arithmetics, and also Keys to the same for the use of Teachers, are published by RUSSELL, ODIORNE & Co. Boston. may 16

FOLLEN'S GOSPEL OF ST. JOHN.

THIS day published, Luther's German Version of the Gospel of St John, with an Interlinear English Translation, for the use of Students By Charles Follen, Professor of the German Language and Literature in Harvard University.

Boston Bookstore, JAMES MUNROE & Co., 134 Washington street. jy 11

PARISH & SUNDAY SCHOOL LIBRARIES,

FURNISHED on the most liberal terms, by JAMES MUNROE & Co., 134 Washington st.—where may be found as large an assortment of books suited to the above purpose, as any in the city.

☞ J. M. & Co. are Publishers of fifty of the most valuable and highly approved religious works of the day, of which the following is a list. Persons wishing any from this list for *distribution* will be supplied at a reasonable discount from retail prices.

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" " Sermons
" " Analogy of Religion
Bean's Advice
Bowring's Matins and Vespers
Channing's Reviews and Miscellanies
Childhood of Jesus
Cummings' New Testament
" Questions on the Gospels
Dabney's Annotations on the New Testament
Dodsley's Economy of Human Life
Farr's Child's Duties and Devotions.
Gerard's Institutes of Biblical Criticism
Hildreth's Lives of the Apostles
Jenks' Reply to Beecher
Locke's Paraphrase and Notes on the Epistles
Mackenzie's Essays and Meditations
Norton's Statement of Reasons
Noyes' Job
Paley's Complete Works, 6 vols
—— Moral and Political Philosophy
—— Natural Theology, with Paxton's Illustrations
Palfrey's Sermons
Robert Robinson's Sermons
Selections from the Scriptures, for adults
" " " for children
South's Sermons
Scenes and Characters illustrating Christian Truth. Edited by H. Ware jr., D. D.
No. I.—Trial and Self-Discipline, by Miss Savage
No. II.—The Skeptic, by Mrs Follen
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Vol. I.—The Life of the Savior, by Prof. Ware jr
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Tucker's Light of Nature, 4 vols
Unitarian Miscellany, 6 vols
Ware's Letters to Woods
Ware on the Formation of the Christian Character
Ware's Discourses on Character and Offices of Christ
—— Selections from Priestley
Watson's Apology for the Bible
Watts' Catechism
Well-spent Hour, by Mrs Follen
" " Sequel to, by do.
Words of Truth, by Mrs Follen
Whitman's Letters to a Universalist
Worcester's Friendly Review
———— Last Thoughts
———— Bible News.
may 16

EVERETT'S Address, 2d edition—just received by JAMES MUNROE & Co., 134 Washington street. jy 18

CHILD'S DUTIES AND DEVOTIONS.

This day published by JAMES MUNROE & CO. "The Child's Duties and Devotions, by Jonathan Farr." Boston Bookstore, 134 Washington Street.

PREFACE.

In the following pages I have endeavored to speak to children plainly, affectionately and earnestly. It has been my object to instruct their minds, to interest their feelings and impress their hearts; to make them acquainted with their condition, their obligations and duties; and to inspire them with virtuous and pious sentiments.

I have taken it for granted that children between six and twelve years old are rational and accountable beings; and that they need the influence of our holy religion. They have many temptations to resist, many trials to endure, and they have many moral and spiritual want, which nothing but the Gospel can supply.

That this little volume may aid the cause of early piety is the prayer of the author.

Harvard, April 4, 1835. May 30.

BURNAP'S LECTURES ON UNITARIANISM.

THIS day received, Lectures on the Doctrines of Christianity, in controversy between Unitarians and other denominations—delivered in the First Independent Church in Baltimore. By George W. Burnap. "This is life eternal, that they might know Thee the only true God, and Jesus Christ whom thou hast sent." "He preached unto them Jesus and the Resurrection."

Boston Bookstore, JAMES MUNROE & Co. No. 134 Washington street. jy 11

PUBLISHED THIS DAY. The Westminster Review, No. 44, for April.

Contents. Art. 1, Lady Morgan's Princes—2. Jacquemont's Letters—3, Mothers and Daughters, Pin Money, The Young Duke, the Fair of May Fair, The Exclusives, Love and Pride, Aims and Ends, The Sketch Book of Fashion, The Disinherited—4. Dunlop's Memoirs of Spain—5, Curiosities of Literature, by D'Israeli,—6, Report on Tea Duties—7, Kearsley's Annual Tax Table—8, Observations on the Principles to be adopted in the Establishment of New Municipalities—9, Debate on the Danish Claims in the House of Commons—10, A Supplement to a Practical Treatise on the Law of Patents, by Godson—11, The Mayor of Windgap—12, Guriot's History of the English Revolution—13, Aime Martin on the Education of Women—14, A Visit to Germany and the Low Countries—15, Marquis de Sainte Croix on Emancipation in the French Colonies—16, Table Talk of S. T. Coleridge.

Terms, $2 per annum, when taken in connexion with the London Quarterly, Foreign Quarterly and Edinburgh Reviews. E. R. BROADERS,
Periodical Depot, 127 Washington st.

NEW SCHOOL BOOKS.

WORCESTER'S FOURTH BOOK OF LESSONS, for Reading, with Rules and Instruction stereotyped.

From the "Annals of Education."

"It is constructed on the same plan with the Third Book of the same series; each selection, whether of prose or poetry, being preceded by a rule for reading and followed by a list of common errors in pronouncing some of the words included in it. The object of these peculiarities of Mr Worcester's Third and Fourth Books is, to make reading a STUDY in our schools, instead of a mere exercise.

We regard the Fourth Book on the whole, as a useful compilation for the classes for whom it was intended. There is a large fund of valuable information embodied in the Rules and Instructions at the beginning and in the Errors and questions at the end of each chapter, as also at the end of the work, even more than the author, in his modesty, has ventured to claim."

From the Principal of the Woodstock, (Vt.) High School.

"Worcester's Fourth Book, is truly deserving of notice. The subjects and arrangements are indeed *excellent*. His rules at the head of each chapter, and his expositions of errors, together with his list of Phrases, &c.; all combine to render the book such an one as is needed in our schools."

PARLEY'S *Third Book of History*, containing *Ancient history*, in connection with Ancient Geography, designed as a sequel to the First, Second and Third Books of History. By the author of Peter Parley's Tales, with sixty engravings and eight maps on steel.

From the Annals of Education.

"This work will unquestionably derive a degree of popularity from that of its predecessors, which it resembles in character. So far as we have examined it we are pleased with its style and spirit. Its typography appears to be remarkably correct. This Third Book, like the First and Second Books, is furnished with maps at the end, and is illustrated by numerous engravings."

From the Mercantile Journal.

"This is an excellent work. It contains an admirable synopsis of the rise and progress, and downfall of the Roman Empire, and is written in a familiar style, which in connection with the many remarkable incidents which it embodies, must make it particularly interesting to children.

From a New York paper.

"In the First, Second and Third Books of History, particularly the last, he (Parley) assumes rather a graver tone than in the "Tales;" but still the old gentleman is very entertaining and every now and then, after having fought a battle o'er again, or related the more sober incidents which belong to the political history, he will stop to repeat some anecdote of the times, or tell us about a curiosity, or a singular custom of the arts. In the 'Third Book' he begins with the History of Greece, then proceeds to Rome, Egypt, Asia Minor, Carthage, Assyria, Persia, Syria, China and Palestine, tracing the progress of literature and society in connection with the rise and fall of Empires. Ancient History will no more be neglected as dry and uninteresting; it is here told as a father would talk to his children, of from 8 to 12 years, about some wonderful Legend of old."

From the Principal of the High School at Woodstock, Vermont.

"I must say, that if any work upon history, of the same extent, is deserving public approbation, for its real merits, it is the "*First, Second and Third Books of History*," by Peter Parley."

Published by CARTER, HENDEE, & Co., School Book Publishers, 131, Washington street. je 27 [up stairs.]

BOWEN'S PICTURE OF BOSTON,

OR The Citizen's and Stranger's Guide, to which is prefixed the annals of Boston, embellished with engravings. Second edition, enlarged and improved. A few copies of the above valuable work for sale by RUSSELL, ODIORNE & Co. 121, Washington street. june 13

HASTINGS & POTTER, No. 137 Washington street, and Nos. 6, 8 and 10 School street, have on hand an extensive assortment of *CROCKERY, GLASS AND CHINA WARE, CUTLERY, &c.*

Their retail store (now under the superintendence of Mr William R. Sumner) has been much enlarged and improved, the assortment of rich and common goods increased, and every arrangement made to place this department on the best possible footing for an extensive retail trade. Their assortment comprises

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Printed do. blue, brown, green, pink and purple;
Iron Stone China Dessert sets;
Porcelain do
French China Colognes, very handsome;
Splendid French Flower Vases and Shades;
Low priced do do
German Glass Vases, very cheap;
A few articles of American China, of superior quality;
Common Ware of every description
New and beautiful patterns of rich Cut Decanters and other articles to make up sets.
Hock Glasses, plain and cut
Cut Centre Bowls, rich and common
Splendid green Claret Flagons, Sugars and Lamps
Cut Finger Basins—plain do.
Also, Bronzed Astral Lamps—Branch do.—Mantel do.—Study Lamps, Side Lamps.
Ivory balance handle Knives and Forks—common do.
Britannia Tea and Coffee Pots, English and American manufacture
Tea Trays, in sets or single
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The Wholesale Rooms (upstairs) are fully stocked with goods adapted to every market. Merchants purchasing for the southern or western trade will find upwards of six hundred packages from which to make a selection.

H. & P. have just recieved an article of Iron Stone China especially adapted for Hotels. The furnishing of such establishments is a branch of their business which recieves particular attention.

☞ Ware let for parties, and goods sent to any part of the city. jy 11

PALFREY'S SERMONS.—2D. EDITION

THIS day published by JAMES MUNROE & Co. Boston Bookstore, 134 Washington st., Sermons on Duties belonging to some of the Conditions and Relations of Private Life, by John G. Palfrey, D.D. Professor of Biblical Literature in the University of Cambridge. Second edition. Price reduced. may 30

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